

CHARLES EDWARD
BROOKE
-
A MEMOIR



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CHARLES EDWARD BROOKE



C. S. Boone

CHARLES EDWARD BROOKE

A MEMOIR

EDITED BY

ARTHUR GORDON DEEDES

VICAR OF S. JOHN THE DIVINE, KENNINGTON; HON. CANON OF SOUTHWARK

WITH AN INTRODUCTION BY

LORD HALIFAX

LONDON

WELLS GARDNER, DARTON & CO., LTD.

3 & 4, PATERNOSTER BUILDINGS, E.C.



First Edition December, 1912.
Second Edition January, 1913.

BX
5199
B79D4
1913

PREFACE

A FEW words are needed by way of explanation of the contents of this memoir. In order to make it as full and comprehensive as possible, we have invited contributions from those who were best qualified to supply information on special departments of Canon Brooke's manifold activities. Thus, the members of his family, schoolfellows, and college friends have supplied the material for the first chapter. The second chapter is from the pen of the Rev. D. J. W. Elsdale, the first Vicar of S. John's. The parochial and personal part is contributed by those of his colleagues who had worked with him for a number of years. Acknowledgment is made in the seventh, eighth, and ninth chapters of those who, from their association with Canon Brooke in the work which is there dealt with, were in the best position to give us their impressions of his share in it.

The whole has been a labour of love, and the writers have esteemed it a privilege to be allowed to place on record their appreciation of the work of one with whom they were brought into close association in his work for the Church, and whose friendship they valued very highly.

The main burden of preparing the matter for the press, and of correcting the proofs, has fallen upon the shoulders of the Rev. E. A. Down, his colleague in the parish for twenty-five years.

ARTHUR G. DEEDES.

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INTRODUCTION

“HE being dead yet speaketh.” To no one, surely, than to the subject of this memoir can these words be more fitly applied. He is pre-eminently one of those the history of whose life, what he accomplished in it, and what he was in himself, remains as an example and abiding encouragement for all time. That life is a proof of what can be accomplished by a complete disregard of self, an absolutely simple-minded and consistent devotion to duty, coupled with an overflowing generosity ever ready to give, and a sympathy for others which nothing could quench. The world, little as it practises these virtues, is quick to recognise them when they are exemplified in such a life as that described in the following pages ; and the estimation in which Charles Edward

Brooke was held by all who were brought into contact with him is a tribute to his memory the significance of which can hardly be over-estimated.

It was not that he ever concealed his opinions, or shrank from proclaiming his principles; on the contrary, no one could be more explicit in the assertion of the first, no one more determined in the maintenance of the second; but underlying all he said and did, loyalty and devotion to his Master, and love of all men for that Master's sake, were felt to be the force which controlled his life, and won for him that respect and esteem which is the reward of those whose lives are spent in the service of others, and of whose complete singleness of heart and entire forgetfulness of self there can be no question.

I think the first occasion on which I was brought into contact with Charles Edward Brooke was on July 4, 1871, when the foundation-stone of the Church which was to be inseparably connected with his name was laid by Bishop Wilberforce, then Bishop of

Winchester. I had been acquainted with Mr. Elsdale, the first Vicar of S. John's, for some time, and I remember well Mr. Brooke's speech, which, if my memory serves me, followed the stone-laying.

From that time to the day of his death he was numbered amongst those for whose friendship I have most reason to be grateful. His advice and help were always at one's disposal. In moments of doubt as to the course to be pursued or of difficulties to be encountered he was always ready with his assistance. No considerations of personal trouble or inconvenience to himself were allowed to influence his conduct, while his sound judgment, his unfailing courage, and unswerving adherence to principle, were always to be relied upon and trusted.

It is interesting to note in the history of his early days the record of his visits to S. Paul's, Lorrimore Square, for it revives the memory of a Church which exercised no small influence on the Catholic movement at that time, the clergy and the services of which must ever live in the memory and affection of those who had

the privilege of familiarity with them. S. Paul's was the parent of S. Agnes', Kennington, which was established as a city of refuge for those who it seemed likely, at no distant time, might be deprived of the worship they had learnt to love—a fear which was realized on the accession of Bishop Thorold to the See of Rochester. The fact is alluded to here because the complete change which marked the later years of Bishop Thorold's episcopate, and the way in which he won the confidence and affection of those from whom he had been so completely estranged, was largely due to the influence exerted by the Vicar of S. John's and the confidence inspired by his life and character.

It is needless, however, to anticipate the story which will be found related in these pages. Charles Edward Brooke was one of those who make goodness attractive. He was a thorough Englishman—an Englishman of the type which it is the pride of that part of England from which he came to produce—a type which appeals to our national instincts

and tastes, and which, when, as in his case, it is transformed by Divine Grace, results in a combination of qualities which carries all before it.

He was a man who loved God with all his heart; he grudged nothing in His service. The large means which he possessed were spent not on himself but in the service of God and for the benefit of his neighbour. More than that, the money that he gave and the service that he rendered were bestowed in so simple and natural a way that it almost obscured the magnificence (no other word is applicable) of his gifts, and the greatness of the love which inspired his service.

It is well that such a witness should be borne to his external work, for it enforces the lesson that means so employed bear fruit a hundredfold in this present life, and remain an eternal possession in the world that is to come. It is still better that the memory of such a life should be invested with all the permanence we can bestow upon it; for a life such as his teaches that greatest of all lessons,

that it is character, and conformity in all things to the will of GOD, which are the real powers that influence the world and bear fruit not only for time but for eternity.

HALIFAX.

CHARLES EDWARD BROOKE

CHAPTER I

EARLY DAYS

CHARLES EDWARD BROOKE, the subject of this Memoir, was born at Northgate House, Honley, in the neighbourhood of Huddersfield, on July 9, 1847. He was the youngest of thirteen, five sons and eight daughters, all of whom were living at the time of his birth. His father was Thomas Brooke, head of the firm of John Brooke and Sons, who were well-known cloth manufacturers in that part of Yorkshire. His mother, Ann, belonged to the family of Ingham, and was born at Hunslet near Leeds—thus from both parents Yorkshire blood was flowing through his veins. To this fact we may trace some of those characteristic features in the shape of strength, sturdiness,

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and hospitality which were stamped upon his after-years.

All four of his brothers made their mark in life, and their names have become almost household words in the North, not only for their business capacity, but for their boundless generosity, their devotion to the cause of CHRIST'S Church, and their interest in all good works. The eldest, Sir Thomas Brooke, was for many years a director of the London and North-Western Railway. Mr. William and Mr. John Arthur Brooke are certainly to be ranked among the most influential and widely respected laymen in their county; while the remaining brother, Ingham, became Vicar and Archdeacon of Halifax, in which capacity he served his parish and diocese in such a way as to earn the affection and confidence of all with whom he was brought into contact.

It is always interesting to trace the main elements which go to form the character of any man who becomes distinguished among his fellows, and to discover any signs in early years which serve as indications of future

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greatness. It is possible to exaggerate this aspect of life, though to some extent such indications may undoubtedly become apparent. The first element is always the influence of *home*—which in the case we are considering was an intensely religious one. Both parents were undoubtedly devout people, evangelical in their views, who nowadays would be described as puritanical. All such pastimes as cards, dances, and theatres, would be rigidly eschewed, while Sunday would be spent with an almost Sabbatical severity. The Bible and the Church Catechism were diligently taught, to the total exclusion of all other books except such as were of a distinctly narrow religious type. It would never have entered the head of any member of the family to absent himself from the public worship of the Church, or to indulge in any of those Sunday employments which would in these days be regarded as perfectly pardonable.

No events of much importance are recorded of his early years. An elder brother describes him as “a bright, happy, wholesome English

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lad—very unselfish—somewhat impetuous—doing what he had to do with all his might, but not especially distinguished in any particular. I do not think,” he adds, “that he ever gave a moment’s anxiety to anyone so far as his *character* was concerned.” Some anxiety, however, was felt at the outset as to his physical strength. As an infant he was so delicate that the doctor (a kind but somewhat outspoken Yorkshireman) informed his mother soon after his birth, that she would never rear him—adding that “he would not give five shillings for his life.” Those who had the privilege of knowing that mother can well imagine the burning indignation with which this news was received, together with the hasty retreat which the aforesaid doctor thought it advisable to make! And those who knew the son will not need to be told how false that prophecy proved to be; for though he continued up to man’s estate to be “tall, and thin, and delicate looking, with handsome, clear-cut features,” yet he seemed immune from disease of any kind, and never had any

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serious illness—in fact, hardly ever did he pass a day in bed—until quite the last few years of his life. It was this delicacy which determined the school to which he should be sent, and which, in fact, necessitated more than one removal. None of these schools were up to the standard of those to which we are now accustomed, from the standpoint either of education or of ordinary comfort; indeed, from reminiscences which he was fond of repeating, it might appear that the last of three private schools where he was a pupil did not materially differ from the famous “Dotheboys Hall” of Dickens’ fame.

In January, 1860, these somewhat chequered experiences were followed by conditions far more enjoyable, when he was entered at Repton School in Derbyshire. He went there at the age of thirteen (a year after his father’s death), and remained until the summer of 1866. There is every reason to think that this was a period of much happiness, and it is certain that he retained feelings of deep affection for the school, and revisited it from

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time to time, until his death. An old school-fellow who was with him during the whole of these six years has furnished some interesting memories of these days. So far as his intellectual attainments are concerned, he appears to have been a boy of average capacity, who, without doing anything startling, satisfied the requirements of his masters. In games he was not particularly distinguished in any way. He never seriously took to cricket, but he was quite a fast runner, and a good football player—playing with that zest and energy which was so characteristic of all he did. In this, as in so many other ways, he manifested traits which those who knew him must so often have observed throughout his life. “He was most charming as a companion,” the same friend tells us, “in every way—bright, cheery, with a keen sense of the ludicrous—a feature in his character which frequently got him into trouble with one of the masters who did not understand him. He was possessed of strong likes and dislikes, but at the same time he was most generous and whole-hearted, and most loyal

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to all his old friends." So far as his religion was concerned, he appears to have been from the first unusually thoughtful for a small boy, and reverent in all things which had to do with it. One of his early friends speaks of "his intensely religious life, which, though he never obtruded it, one felt was always there. In spite of all his love of fun and frolic, he was always pure and nice-minded in his bearing and conversation."

When the time arrived for him to leave Repton, he was entered as a commoner at University College, Oxford. He went into residence here in the October term of 1866. At this time Dr. Plumptre was Master of the College; but it was with three of the Fellows who were at that time in residence that he was brought into more immediate contact, and whose friendship he valued long after he left the College walls. First among these was the Senior Fellow, the Rev. W. Bright, who subsequently became Canon of Christ Church and Regius Professor of Ecclesiastical History. It was he who afterwards became

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a patron of S. John's, Kennington, and as senior trustee offered the living to his former pupil. The Dean at this time was the Rev. P. G. Medd, who became his tutor; while his lifelong friendship with the Rev. Alan Webb began at this time, and continued unbroken after Mr. Webb's appointment as Bishop of Bloemfontein, from which he was translated to the See of Grahamstown. It is needless to say that the qualities which marked his school-life were equally prominent at Oxford, as he heartily entered into all the social delights of the University, where his genial disposition and high spirits made him universally popular. It was now for the first time that we get some glimpses of those powers of organization for which he became so notorious afterwards, and which won for him among his companions the nickname of "the Captain."

It must have been the atmosphere of Oxford which began to work a transformation in his religious convictions, and which helped him to appropriate all that was best in the Tractarian



Charles Edward Brooke
(at the age of 15)

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Movement for which his evangelical training may have been silently preparing him. The influences which were brought to bear on him by the afore-mentioned Fellows of his College would all have been in this direction. Dr. Liddon had delivered his Bampton Lectures just before he went into residence, and was now reaching the height of his fame as a preacher. The undergraduate was among his most regular hearers, and doubtless was profoundly impressed, not only by the preacher's eloquence, but by the new aspects of Catholic truth which burst upon him for the first time, and were destined to determine the bent of his future career. Somewhere about this time he was in the habit of spending part of his holidays with a relative on Denmark Hill, and he was fond of describing how he would "steal" down unobserved in the early morning to make his Communion at S. Paul's, Lorrimore Square, the Church "where they did such wicked things." Little did he think that in making these stealthy visits he was actually passing the scene of his future labours, where he was

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destined to bear a somewhat bolder witness to the truths of the Catholic faith.

There was one incident in his Oxford life which must not be passed over without notice. In the summer of 1868 a tour was made in Canada and the United States with one of his College friends. Colonel Fellows, his companion, has supplied us with some interesting particulars. After landing at Quebec they paid visits to some of the chief places in North America—Montreal, Ottawa, Toronto, Niagara, Chicago, Minnesota, the Mississippi, St. Louis. At this point it occurred to the travellers that they might be serving the cause of education if the October term were spent in travel and independent research, and in Canada rather than in Oxford. Application accordingly was made to the College authorities, which was graciously given on the score that both students had recently passed “Mods.,” and might be supposed to profit by this opportunity of enlarging their views of life. Permission having been received, they made their way through the Eastern States to New York,

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visiting Harvard University with a view, perhaps, to complying with the conditions laid down by the College. The return journey was made by way of Nova Scotia and New Brunswick, where they spent the early part of a Canadian winter, enjoying the pleasures of sleighing, tobogganing, and other winter sports. They reached home at Christmas. This tour may have had an importance beyond the immediate advantages of pleasure and education. Anyhow, he was traversing a country which he visited more than once afterwards, whose spiritual needs were often in his thoughts, and which was to be the scene of his final missionary effort in the shape of S. John's Parochial Mission in British Columbia.

After taking his degree in 1870 he passed on to Cuddesdon Theological College. The Principal at this time was Bishop King of Lincoln; the Vice-Principal, the Rev. E. F. Willis, founder of the Oxford Mission to Calcutta; and the Chaplain was the Rev. H. T. Morgan. Among his fellow-students were, William Edmunds Ivens, the Hon. Maurice

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Ponsonby, Thomas Birkett Dover, Stamford Raffles Flint, Reginald Bigg-Wither, Douglas Hope, and Wentworth Watson—with whom he formed lifelong friendships. So much has been written about the influence which was exercised by Bishop King over all who were privileged to come within reach of his magnetic personality that it would be superfluous to describe it here. Suffice it to say that in this case there was no exception to the rule. If this was the last, it was also the strongest of all the influences which had been brought to bear on the formation of the character of Charles Edward Brooke, and which provided the final touch that made him what he became. It was with a peculiar affection that he would always turn back to these days of quiet prayer and preparation for the great work of his life. It was here that he would often repair for the College Festival, or to make his annual Retreat. It was to this place that he always looked for a constant supply of colleagues to work with him, believing, as he did, that nothing could quite take the place

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which the training of Cuddesdon must occupy in a man's life. It was from Cuddesdon that his own call came to serve under the Rev. D. Elsdale at S. John's, who will describe in the following chapter what that call meant for the Church and parish in which the whole of his ministerial life was to be spent.

CHAPTER II*

BEGINNINGS AT S. JOHN'S, KENNINGTON

THE coming of Charles Edward Brooke was the great event, not only in his own life, but in the history of this Church and parish.

Already the first of the long line of assistant-priests, the Rev. W. F. Green, had retired through ill-health, though during the forty years to come he never once failed to bring his loving skill and tact in business to the service of his first curacy at the yearly audit of accounts. The Rev. J. T. Athawes, founder of the Middle-Class Boys' School, was fully absorbed in the initiation of his work.

Suddenly, in the early months of the year 1871, there appeared on this desolate Cure of Souls three friends—Thomas Birkett Dover, Douglas Hope, and Charles Edward Brooke.

Of the labours for the Church by the first

* By the Rev. D. Elsdale, first Vicar of S. John the Divine.

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two much might be said, but not now. My present privilege is to trace the first beginnings of the ministerial life of the one who for ten years worked by my side.

The "Mission" of S. John the Divine, as it was when this young deacon (after his ordination at Ringwood Parish Church, Lent, 1871) entered it, offered few attractions to a man fresh from the companionship and influences of Oxford and Cuddesdon. Two or three wide roads, lined with villas of decayed grandeur; a few lanes and courts tenanted by squalid poverty; and long, unlovely streets just built and occupied (each tall house by several families) before the mortar and plaster were dry—constituted the territory handed over to the Mission curate, where four years before there was not a foot of land or a brick belonging to the Church. Seven thousand souls were included in this area, and for all these the only places of Catholic worship as yet established were a temporary Church, adjoining the site of the permanent Church, holding about 200 people, and a mission room among the very poor,

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into which about fifty persons could be squeezed.

The Middle-Class Boys' School was already flourishing above the temporary Church, side by side with the Girls' School in a neighbouring house, and Elementary Schools were being built on a large scale. The site for the permanent Church was secured, and a vicarage occupied. At this elementary stage of its progress the new district welcomed its future Vicar.

Of the aspirations and encouragements with which our candidate for Holy Orders entered upon his sacred office, extracts which I am allowed to make from two letters throw a reflected light. Canon Bright writes to him from Christ Church :

“*February 27, 1871.*—My recollection of many Sunday evenings in your rooms at the University is indelible, and when I think of those juniors in my former College who within late years have been most cordial and affectionate to me, and whose presence (whether they knew it or not) has therefore been invigorating and helpful, I invariably give you

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a primary place. . . . I trust that our LORD will give you on and from next Sunday every best blessing that He can give to those whom He takes into His ministry, summed up in the supreme gift of faithful, high-minded, and persevering loyalty to Himself and His cause."

Again, the words of another, to whom many a Cuddesdon man and others in a wider sphere owe not only the formation of their ministerial character, but, as Canon Liddon expressed it, "their own souls also," will be read, as bearing upon the future life of one man, and also as a guide to any soul whom God calls into His sacred ministry :

"I think, dear man, we must be gentle in our unworldliness, while we are really strong in the great things—in unselfishness, and in communion with God at odd times and in odd circumstances. Until your ordination, therefore, I should try and please people in many ways which one might be glad to escape, but which probably do not pull us down. The great thing is to increase in one's real desire and inner tendency towards all that is Divine. If the whole setting of one's life is gradually drawing upwards, and all one's

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hopes and pleasures are gradually belonging more and more to the other side of our redeemed existence, then I think we may be happy, and hope it is going well with us. I know it is no use giving *a great deal* to God—we must simply give Him *all*. The question is, then, How are we getting on in the *total* gift? not how we are increasing the number of *bits*. God bless you, and guide you to a greater knowledge of His perfect will, and enable you to do it. . . .

“Yours most affectionately,

“EDWARD KING.”

In thus entering upon the office and work of the Ministry, pastoral visiting is of the first importance, and into this toilsome duty our deacon eagerly threw himself. What was called “The Freehold” was assigned to him, inhabited by clerks and artisans, many newly married, together with a residuum of shady characters, who often hide themselves in a newly built suburb.

And also his interest in schools, for which his future life was so distinguished, began immediately. He gave religious lessons in the Middle-Class Schools for Boys and for

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Girls. My old friend and colleague, the Rev. J. T. Athawes, assured me of his scrupulous care in the preparation and delivery of his lessons, which really amounted to courses of Catechetical lectures on the Prayer-Book and other dogmatic subjects, to the upper class of some thirty big boys; and Mr. Athawes significantly adds, "There was no trouble about discipline." The head-master also reminds me of swimming lessons at the Lambeth Baths (some two miles distant), which he used to give to the elder boys, involving a start at 6 a.m. Also he was in great request for school excursions, when "he himself became the youngest of the lot." Notably there was one to Hampton Court, of boys and girls. One of the girls describes "Mr. Brooke hopping and jumping about at the game of *follow-my-leader* in and out of the row of chestnuts in Bushey Park as the party returned to the station at the end of a tiring day of pleasure." It was through this interest in the Middle-Class Schools for Girls that he became the friend and spiritual guide of Mrs. Croft, the

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great teacher of generations of girls for thirty years in our parish, and who followed him to rest within a few weeks.

With all this sympathy for vigorous young life, and with a great power over men, tenderness to the sick and to women was another feature of his pastoral life, and constituted him an ideal representative of S. Joseph in his own Bethlehem tableaux. I remember sharing with him a night-watch at a dying bed, and learning from him little lessons of gentle, loving care. Again, when I was myself ill, he came to me, and ministered tenderly, giving me his prayers and blessing. I must allow myself to record here that during the last year or two of my Vicar's office, when in physical weakness I constantly had to throw myself upon his consideration and help as senior curate (especially towards the last, during lengthy absences), I never felt the slightest sense of discomfort, as if my resignation was anticipated or expected.

But I must pass on to chronicle the building and opening of that Church which is so specially his very own.

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Those who only know S. John's, with its magnificent structure and solemn ceremonial, cannot realise the simple little place of worship out of which it developed. The services in that small temporary Church were quite unritualistic. But the Catholic Faith had been taught, through evil report and good report, from the very first, and at least two safeguards of the Blessed Sacrament were already established—Confession and Fasting Communion. Toleration for these elements of reverence was difficult to claim in the sixties, while in the seventies the simplest ceremonial was proscribed by the Public Worship Regulation Act, and parish priests were flung into prison for even retaining "the Eastward position" at the altar. However, in our tiny Church "the north end" was physically impossible, since the organ occupied the whole space between the north wall and the altar. But we were very happy in that lowly House of God, and it was there that the future Vicar of the glorious Church which he built, first exercised his priesthood which was conferred upon him, as also

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upon his College friend and brother curate, the Rev. T. B. Dover, by Bishop Samuel Wilberforce at Dorking Parish Church in Lent, 1872.*

Still, it was time, when Cuddesdon had transferred five clergy to this spot, to strike our tiny tent and move on to ampler quarters, for the communicants alone filled all our space. Every Sunday there were seven services besides those at three other centres in the parish. Schools, clubs, classes, guilds, etc., rose up at the initiative of my brother-clergy. Our petitions, which we offered at our weekly prayer meeting, were answered with a startling fulness. Spiritual blessings followed more than we could desire or deserve.

And all this time the Church was being prepared for God and for us. The best site

* It is a coincidence that the Rev. E. A. Down, who was destined to serve under him for twenty-five years, sang as a chorister on this occasion. He well remembers the Ordination (little thinking how closely he was to be associated with one of the candidates in his future work), and that the sermon was preached by the Rev. Canon Woodford, at that time Vicar of Leeds, but afterwards Bishop of Ely.

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in the parish had been secured. A great architect—G. E. Street, R.A.—was ready with his noble design. Enough money—£5,000—was in hand to build the chancel, side-chapel, and vestries, together with a temporary nave, over which the permanent walls and roof could be raised as funds came in.

Then, with good hope, the foundation-stone was laid by Bishop Samuel Wilberforce, at that time Bishop of our Diocese of Winchester, on July 4, 1871. The incomplete building was ready to be opened by episcopal licence in the following year, when there came a sudden and happy delay; for C. E. Brooke, senior curate as he then was, offered £10,000 for the completion of the nave. That noble gift accomplished many good things. It saved the expense of a temporary nave; it enabled the Church to be consecrated; it secured a stipend of £300 for the vicar; it placed the patronage in the hands of a body of Catholic-minded trustees; and it opened an immediate refuge for the long-suffering congregation, which sorely needed a spiritual home.

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This great sum was only one out of many gifts, known and unknown, which my dear brother and fellow-worker poured into the parish during the ten years of our association. Of his charities in other places and at other periods it is for other writers to record, so far, at least, as human knowledge goes. I can recall the first money that fell into my charge from that generous hand. It was while he was still at Cuddesdon that he sent me £5 with two characteristic conditions—it was to be anonymous, and for the poor. In those early days a five-pound note was a rare sight, and made me wonder if there were any more to come.

One other typical offering, also anonymous, was the carving of the capitals of the pillars of the Church, and the substitution of marble for stone in some of the pillars themselves. These two items were not included in the estimate of £10,000, and he expressed to me his wish to present these ornaments, since Mr. Street considered them of importance for the dignity of the building.

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These are but instances of a princely liberality which characterised his whole career, and his character always remained noble in the possession and dispensing of such vast sums. Money too often hardens the heart, vulgarises the manners, and warps the judgment of the rich, and therefore is a hindrance rather than a help in spiritual influence. The life and work of Charles Edward Brooke are a triumph of grace over these gross and subtle temptations.

Of course, every man has a claim to exhibit the defects of his virtues, and those who admired him most were amazed at the enthusiastic eagerness of our friend to get rid of his own money, and looked on with apprehension, not unmingled with amusement, as with a childlike impatience he plucked up a recent plant to see if it was growing. Yet this simplicity in matters of detail only makes essential prudence more admirable.

And not only in his own person did he exemplify the humble and faithful steward of his Master's goods, but he also demanded

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of his fellow-servants a like fidelity in their several spheres. Never was a parish priest more anxious not to pauperise his people, in allowing his own wealth and generosity to be excuses for niggardliness on their part. And his own privilege of charity he shared liberally with the poorest by constantly calling on them to give to God and to maintain their own responsibilities. We all meet the temptation to escape the odious duty of begging by putting our hand into our own pocket, because it is less trouble than reaching down into that of another man. But the faithful of S. John the Divine were never defrauded of their right to give because the Vicar could do it instead of them. I am, however, trespassing beyond my period in my eagerness to prove the continuity of this wisdom in the exercise of almsgiving which constitutes true charity.

In this connection I may be allowed to speak of my experience of the graciousness and gracefulness of his hospitality. Only those who have known him as host can realise that side of his disposition. The beaming joy with



Northgate House, Hoxley

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which he could welcome peer or peasant, Bishop or choir-boy, to his table, or take a party into the country or the seaside or to Switzerland was that Joy which, being the second Fruit of the SPIRIT, follows Love, which is the first—the greatest. I remember with special delight a large dinner-party which he gave to his Kennington friends at Christmas, 1873, before that pilgrimage to Jerusalem which he undertook during the interval between the laying of the foundation-stone and the consecration of the Church. He returned in time for the London Mission of February, 1874, and himself took a part in that Mission in another Church.

And then on Saturday, November 14 of that year, came the consecration of the Church. It was a dry chilly day, following upon a cold night, which was spent by one of our priests, Douglas Hope, who was responsible for the music and the ritual, on the still damp floor of the newly tiled building, in final arrangements for the ceremony of the next day. He bravely held out through the Saturday and Sunday,

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conducting everything, but on Monday he took to his bed with a first attack of the rheumatic fever of which in after-years he died. On the Sunday it poured with rain in the evening, and yet the Church was thronged with a congregation of some 1,500, when Canon King, afterwards Bishop of Lincoln, preached.

An account of the actual consecration, extracted from the *South London Press*, says :

“ On the day of consecration, the ceremony, fixed for eleven o'clock, was preceded by several celebrations in the temporary Church, after which the altar was solemnly brought in, and placed in the sanctuary. The building was crowded. The procession included fifty men and boys composing the choir, and eighty or more clergy, followed by the Bishop (Harold Browne). After the Act of Consecration the *Te Deum* was sung, followed by the Holy Communion, the Bishop being Celebrant, the Vicar of S. Mark's, Kennington (Rev. E. H. Fisher), and the Rector of Streatham (Rev. G. S. Nicholls), epistler and gospeller. The service was choral, by Dr. Dykes. The Bishop

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preached from S. James i. 5, 'God giveth to all liberally.' A luncheon was held in the schoolroom, and the Bishop presided."

Besides the parish Church there are two other buildings, opened during the years when I was Vicar, which owe their initiation to his munificence. The Mission-house of SS. Mary and John in Wyndham Road was built by the Wantage community on a site (costing altogether some £3,000) which he presented to them, and thus secured a permanent home for those invaluable helpers, whose life and work, next to those of the clergy, have been the strength of the parish. Adjoining this pleasant house, with its miserable surroundings, is another institution built on a portion of the same land, once All Saints' Mission Chapel, but, since the opening of S. Michael's Mission Church, turned into an elementary school for the roughest of boys, a soup-kitchen and caretaker's house, with the addition of a club for labouring men and lads, managed now for forty years by one who as a lad was discovered and trained by the Vicar himself—one whom

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his clients dignify with the title of "the Boss," while his familiar friends still love to call him Charlie Fryer.

All these buildings may be found in the very roughest part of the parish, into which the casual worshipper at the Church in Vassall Road, and many of those who reside in that respectable, if unfashionable, quarter have never penetrated. Charles Booth describes some of the streets on that east side of Camberwell New Road up to Walworth Road as the abode of the most abject poverty in all London.

Thus it will be realised that while our parish priest with one hand lavished thousands of pounds upon the building and decoration of the Church he loved so well, with the other he poured forth probably many more thousands upon the poor he loved no less. Of his charities to Church education, to diocesan organizations, and to Catholic missions, others will tell the tale ; but I must be allowed to mention these varied gifts all in the same breath with those in his parish, to prove the

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largeness of a heart that could embrace such multitudinous interests.

I may venture, in conclusion, to endeavour to estimate the inward and spiritual life, out of which such manifold activities flowed forth so bountifully. In that soul we recognise first *a triumphant faith*. I use the adjective advisedly, for a faith never tried is no virtue. And I am violating now no confidence if I assure those who concluded that the dogmatic preacher, the unhesitating teacher, the unfaltering counsellor, was himself unassailed by intellectual difficulties. He told me himself that dark hours of doubt came over his mind, and, as he expressed it, "at times all truth seemed to vanish." But we all knew that the victory was won, although few knew the struggle.

Yet there is one department of trial which I never traced in his mental character, so far as I knew it, and that is, hesitation about the controversy with Rome. His firmness, when two well-loved members of our clerical staff forsook our Church, was the greatest support to me at that troublous time. Combined with

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tenderness towards those our dear brethren, to whom we were so deeply indebted, was a stern loyalty to our Mother Church. And also I will put on record my gratitude to those two friends, who have since both been taken to that place "where beyond these voices there is peace," for their honourable and charitable manner of departure at that painful crisis. They assured me that they should go into retirement for months, and then, if they found they must go right away, that they would never return to trouble or to entice their former friends or disciples.

And I may here thankfully recall that throughout the history of our Church and parish the Romish question has never been prominent. And this, I am sure, is largely due to the strong and intelligent loyalty of our faithful priest, whose spiritual character we are seeking to analyse.

I may here add the remark that the unity of spirit between priests and people, which has been such a delightful feature of the history of S. John's during wellnigh fifty years, pro-

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ceeds from continuity, with development, of doctrine and worship.

“Men may come, and men may go,
But the Faith lives on for ever.”

Associated with this robust faith was the sweetness and graciousness of heart which made his manner so cheering, and his appearance so attractive. “The Vicar is always bright,” was the remark made to me, after I had left the parish, by one of his assistant clergy. And another, who had known him well from the beginning of his ministry, writes to me of “the wonderful way in which, by Divine grace, asked and gained, he mastered his most impetuous temper—so that before he succeeded to the government of the parish he seemed a different man from what he was in the earlier years.” One of the first children of S. John the Divine, who, having been trained as a pupil under “Madam” Croft, still remains as a most valued teacher—Miss Sophie Pizzey—tells of an incident which illustrates that early vehemence of character. He was officiating at the funeral of a member

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of her family, and when the grave proved to have been ill-prepared, the young officiant, only in the first year of his priesthood, expressed his indignation, and, sending the mourners home, himself remained till all was reverentially completed. This characteristic of righteousness may account for some sudden bursts of anger which to more sluggish temperaments might seem incomprehensible.

And yet, while growing in tenderness towards others, he was increasingly *strict with himself*. *Ascetic* is not the word which describes his life—it was too cheery for such a term—but it was a *hard* life. He began at once to “endure hardness,” when he devoted to the service of the Church that physical and mental vigour with which he first came amongst us. And his powers of endurance for long years never seemed to flag. He was rarely ill. I do not remember any engagement being unfulfilled through physical weakness. His mind and will were always alert. Those who loved and watched him constantly in the last year could tell of work done, with care as ever, but

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done with effort; and any casual observer could see a face worn with anxiety.

One who loved him best expressed to me thankfulness that GOD took him in the midst of full activity (such as on that last Sunday of his life which witnessed incessant labour), and did not call him to bear the weary cross of suffering and inactivity at the close of so strenuous a ministry. For weakness was unknown in the early days of his brilliant strength and comeliness. From early morning, all day long, till late at night, he never seemed to tire.

But this vigorous life was not all labour. It was chiefly prayer. Indeed, such incessant work, unless sustained by devotion, would have been weary and worthless. Into his prayers within his own house one must not intrude; but his stall in Church witnessed a beautiful regularity and calmness in his daily meditation and in his preparation for and thanksgiving after each celebration, while a reverent and solemn demeanour at all public offices, and especially at the altar, testified to a special consciousness of the presence of GOD.

CHAPTER III

THE PARISH (1881-1911)

DURING the latter part of his Vicariate Mr. Elsdale had been in indifferent health, which necessitated somewhat lengthy periods of absence from the parish. These were made possible (and were the cause of less anxiety than they would otherwise have been) by the perfect confidence which the Vicar had in his senior curate, who was equally trusted and respected by the other members of the staff, the whole body of workers, and the congregation. Regrettable as was the cause which placed Mr. Brooke in this position of responsibility, it enabled him to gain an insight into the work of the parish, and prepared the way for the offer of the living which was made to him as soon as Mr. Elsdale was compelled to lay down a charge which continued sickness

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rendered it impossible for him to undertake any longer. The appointment was communicated to him in the following letter from Canon Bright on February 1, 1881 :

“You were elected this afternoon by the unanimous vote of the trustees”—Canons Bright, Liddon, and King (afterwards Bishop of Lincoln), the Hon. Charles Lindley Wood (now Lord Halifax), and Mr. J. A. Shaw Stewart—“and I say no more than that I am very glad to have taken part in an appointment in which one’s sense of duty in the discharge of a serious trust was in such absolute accord with one’s personal feelings and wishes. You succeed to the charge of S. John’s at a time of exceptional difficulty for the Church, although your own parish has happily been spared the trouble and heart-burnings which have desolated others all around. My best greetings and hopes attend your appointment.

“Yours affectionately,

“WILLIAM BRIGHT.”

The appointment was received with acclamation and the most cordial expressions of approval from the clergy and laity of the parish, as well as from many others interested

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in the work. Canon Liddon writes: "It is, I am sure, more than a satisfaction to the trustees to know that you are to succeed Mr. Elsdale; it relieves us, and that in the best way, of a serious responsibility." The other trustees expressed themselves in similar terms, while Bishop Thorold wrote a characteristic letter, which was the beginning of a friendship that time only served to deepen, as the two men were brought into closer contact in connection with the work of the parish and diocese, and learned to understand and appreciate each other's good qualities.

The new Vicar was instituted privately by the Bishop on February 21, and inducted by his old friend and colleague, Thomas Birkett Dover, the following day. On Sunday, 27th, the Vicar read himself in, and thus entered on a vicariate which was destined to see great developments, and only terminated with his death in 1911.

It was now that Mr. Brooke's remarkable powers of organization began to be displayed, and for some years all his efforts were concen-

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trated on building up, on the foundations which had been so well and truly laid by his predecessor, a parochial machinery to provide for the spiritual and temporal welfare of his parishioners. It was some considerable time before he was allowed any share in *diocesan* work, for the parish was under the ban of the Bishop, who had adopted "a policy of isolation" towards those Churches in his diocese which indulged in what he regarded as illegal practices. What we cannot but regard as a loss to the diocese, however, was a gain to the parish, for he was able to give it a more undivided attention than was possible in later years when he became immersed in diocesan work, and when his activities found a wider sphere in the principal Church societies. It is true that he became a member of the Lambeth Board of Guardians in 1882, and was a regular attendant at its weekly meetings for several years, while in November of the same year he was carried in at the top of the poll in the School Board Election by an aggregate of 34,896 votes—12,000 more than

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any other candidate received. The work entailed by membership in these bodies, great as it was, was what he called his recreation, and was never allowed to interfere with the claims of the parish or of individual souls.

Bricks and mortar always had a fascination for the new Vicar, and he was never so happy as in the preparation of some building or other which would add to the opportunities of worship, education, or recreation ; and scarcely a year passed without the initiation or completion of something of this character. The large Parochial Hall, which was the first enterprise of his vicariate, supplied a want which was more and more urgently felt as the progress of education made the parish schools less and less suitable for parochial gatherings.

The erection of the Mission Church and Schools of S. Michael and All Angels next engaged his attention, and the history of this undertaking demands more than a passing notice. Adjoining the parish of S. John the Divine on the east side lay a group of streets in the civil parish of Camberwell, forming part

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of the huge and unwieldy parish of S. George's, Camberwell, cut off from the rest of the world, and tenanted by a population of between five thousand and six thousand of the very poorest. Access to this district was practically limited to the four corners, and it was here that those who had been most unsuccessful in the battle of life, or who had reasons for avoiding publicity, found the seclusion which was best suited to their circumstances. Charles Booth, writing some years later, and after an immense amount of personal service and money had been expended on the district, described it as one of the darkest spots of South London. The whole area was insanitary and overcrowded. Six families in a six-roomed house was the rule rather than the exception, and in some cases lodgers were taken in to share the accommodation, or lack of it. Policemen used to "hunt in couples," and deeds of violence were not unknown until an enlightened Borough Council took the matter in hand, which has been engaged ever since in opening out and transforming the area. This district had for some

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years been worked by the Wilberforce Mission under the charge of the Rev. T. C. Johnson ; but it was uphill work, and in 1883 the Mission authorities felt themselves unable to continue their support. It was at this juncture that the Vicar of S. John's offered to take it over, and with the cordial approval of the Bishop and the venerable Vicar of S. George's, as well as the ecclesiastical authorities, the formal annexation was completed.

The new responsibility at once engaged the attention of Mr. Brooke: two clergy (the Revs. M. E. Ruddock and E. A. Ommaney) were added to the staff, and plans were prepared for the erection of a Mission Church to hold three hundred people, and schools to accommodate about five hundred children on a freehold site which had hitherto been a coal-merchant's yard. The stone was laid by Lady Denison in the autumn of 1883, and the buildings dedicated by Bishop Thorold in October, 1884, who then paid his first official visit to the parish, and at the same time promised that he would consider favourably any application which the Vicar

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might make for holding a Confirmation in the new Church on condition that vestments were not used there. Hitherto the candidates had been taken to one of the neighbouring parishes to swell the numbers of an already crowded Church, for there were sometimes as many as five hundred presented at S. Mark's, Kennington, or S. Mary's, Newington. Accordingly, in the following spring the Bishop came to confirm the candidates from the parish, who, with their friends, more than filled the somewhat inadequate accommodation provided by a Mission Church. This led to a further concession, for in 1886, when the time for the Confirmation came round, the Vicar had to inform the Bishop that the candidates alone would fill the Church, and hardly any of their friends would be able to find room, which would be a grievous disappointment to all concerned. Under these circumstances the Bishop was asked to stretch a point, and come to the Parish Church. "Come to dine and sleep at Selsdon, and let us talk it over," was the answer. Needless to say, the result was that the Bishop consented, being

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careful at the same time to give strict injunctions as to the procedure and conduct of the service. It was a memorable day for the parish and diocese when, on May 25, 1886, the Bishop held the Confirmation at S. John's, for it was the first time he had officiated in an "isolated" Church in his diocese; but it was the beginning of the end as far as the policy of isolation which he had pursued was concerned, and thenceforward he went everywhere. Soon after he was enabled to announce in his charge in Rochester Cathedral that he was glad to be able to relax the discipline of isolation which he had felt bound to adopt, and which, he naïvely added, "has done its work." It was not, indeed, the first time that he had been in S. John's Church, for he had paid an unannounced and private visit some time previously; but as he had unwittingly chosen All Souls' Day for this tour of inspection, when the sanctuary and altar were draped in black, and flowers and other decorations were laid aside, it was not to be surprised that he thought it rather gloomy. He did not regret his visit

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at the Confirmation, for he afterwards remarked to one of his ordination candidates who was coming to work in the parish, "I never saw such reverence in my life," and added, "I had no idea that a ritualistic Church was like that."

Now that the ice had been broken, the Bishop came freely and not infrequently, and often expressed his appreciation of the work which was being done, and in particular of the Vicar who inspired it all, and who so completely won his confidence. What he thought of him is shown by the following letter from Archbishop Benson, which was sent in answer to the inquiry of an anxious father whose son was desirous of obtaining his title at S. John's :

"The Bishop of Rochester, in whose diocese Kennington is, says that he does not decline to ordain and license curates to Mr. Brooke, and that he is a most delightful and lovable man, and a good pastor. He adds, 'Brooke does everything that is illegal, and is everything that is excellent.'"

The next great undertaking which engaged his attention consisted in the completion of the

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Parish Church by the erection of the tower and spire as the parochial thankoffering for the Jubilee of Queen Victoria in 1887. The suggestion came first from a meeting of parishioners, but was warmly adopted by the Vicar, who threw himself with his accustomed vigour into the project, and did not rest until it has been brought through to a successful issue. The late George Edmund Street had prepared plans, complete in all their details, at the time when the Church was built, and these were carried out under the direction of his son at a cost of some £8,000. Bishop Thorold dedicated the added portions on May 4, 1889, in the presence of a crowded congregation, who kept festival during the week of the Patronal Festival (S. John ante Port. Lat.). The clock and bells were added a few months later. But the Vicar was not content—the fabric was complete, but it still lacked internal decoration, and GOD must be worshipped “in the *beauty* of holiness.” So Mr. Bodley was called in to suggest plans for its adornment, and given practically a free hand. He coun-



*The Church of St. John the Divine.
Kennington.*

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elled beginning with the nave, and accordingly the decoration of the roof of the nave and aisles was undertaken in 1890. For the next two years the decorators took possession, and great ingenuity was required to avoid the disturbance of Church services, for nothing was allowed to cause the interruption or cessation of the regular worship. At the same time the organ was entirely renovated and considerably enlarged. This involved the raising of large sums of money, but the enthusiasm that had inspired the scheme communicated itself to the people, who gave generously and continuously out of their slender means. In looking through the list of contributors it is remarkable to notice the large proportion of small sums given in weekly or monthly contributions—a fact that seemed to justify an appeal for outside help, and was found to meet with a generous response. By November, 1892, the work was practically completed, though since that date the decoration of the Chapel (in memory of the Rev. J. E. Denison and other departed clergy and

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communicants) has been carried out, as well as some minor improvements, as opportunity offered and funds were available.

Nor was the Parish Church the only building which was undertaken in this period of development. A clergy-house was built in 1891, by a lifelong friend of the parish, which enabled some of the clergy to live in the midst of the more densely populated part of the parish, and which provided a better centre for fresh activities.

Additions were also made from time to time to the National Schools, in order to accommodate the large number of children whose parents desired for them a sound and efficient Christian education, and to meet the increasingly urgent requirements of the Education Authorities. The strain which these demands involved was often a wellnigh intolerable burden, but it was met cheerfully and hopefully. No money was grudged for this cause, nor were any efforts spared to make the education given in the schools of the very best, both from the secular and religious point of view. The Vicar was before

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all things impressed with the importance of providing and maintaining a Church education for Church children, under Christian teachers who believed what they taught. The struggle went on continuously in the unequal competition with rate-aided schools, and the schools remain a monument of the Vicar's indefatigable labours. In 1906 he was able to write—not without a tone of triumph and pride—"Since 1870 we have spent in the parish £14,780 in buildings and £13,575 in the maintenance of S. John's Schools, and £3,000 in buildings and £7,000 in maintenance on S. Michael's Schools."

A Drill-hall for the Church Lads' Brigade, and an Institute for the Mission district, completed the principal building operations spread over a large number of years, which placed the parish in a specially privileged position as far as opportunities for worship, education, and recreation are concerned, to say nothing of the Kennington School for Girls, which, not being strictly speaking a parochial institution, is dealt with in another chapter.

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If the Vicar loved bricks and mortar and excelled in disposing of them to the best advantage, he was no less an adept at finance. Figures, estimates, and budgets presented a fascination for him, which led him carefully to consider the cost of what he took in hand. The sound business habits he had inherited were brought to bear upon the problems which confronted him in the work of a large parish. Few people dared to poke fun at the supposed incapacity of the clergy for business matters in his presence. The parochial accounts occupied a considerable portion of his time and attention, and he was always particular that they should be presented in an intelligible and accurate form with his Annual letter. Many were the conferences which he held on the subject with his friend, the Rev. W. F. Green, who had audited the accounts since the commencement of the parish, and continued to act in a similar capacity until the Vicar's death. He would bear testimony, if it were needed, to the intimate knowledge which the Vicar invariably displayed of the details of parochial expendi-

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ture. It is not to be wondered at, therefore, that it was his earnest endeavour to place the finances of the parish on such a firm and sound basis as would enable the work to go on after his withdrawal, without placing an undue burden on his successor. His anxiety on this point increased as years went on, and he gradually acquired the freehold of most of the property used for parochial purposes, and placed it in a Trust which was to be administered for the benefit of the assistant clergy. At the time of his death this Trust Fund brought in an income of about £250, and so secured the continuity of an adequate staff for the work of the parish. Feeling the importance of associating the laymen of the congregation with himself in the management of the business of the parish, he latterly entrusted a large measure of the control of the finances to the Parochial Church Council (always safeguarding the rights and responsibilities of the Vicar and churchwardens), but he none the less continued to the end to take a keen interest in these matters himself.

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The same sense of the importance of business-like ways led him to promote numerous schemes having for their object the inculcation of habits of thrift among the people. Thus each set of schools had its Post-Office Savings Bank, and the children were encouraged to become contributors. There were also similar opportunities provided for the various clubs, and for the adult members of the community. For many years there has flourished a Provident Society in the parish with an army of collectors, which enabled the poorer people to put by small sums weekly to provide for unexpected contingencies—for holidays, winter clothes, rent, and the like. Many hundreds of pounds were passed annually through this account. These and similar funds were administered on business principles, and were not bolstered up by bonuses or high rates of interest. The same care was exercised in the matter of relief and provision for times of sickness. He was one of the founders of the Church Benefit Society. He established two Lodges of this Society in the parish, and displayed his interest in their

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work by accepting the position of president of them both, while he continued to act as one of the trustees of the whole Society to the end.

As far back as 1888, in conjunction with his senior curate and close personal friend, the Rev. J. E. Denison, he revolutionised the administration of parochial relief, abolishing the system of doles, and relieving the clergy and district visitors of the invidious and unenviable task of distributing relief, which he felt must seriously undermine their spiritual influence. He established a relief-committee under a trained Secretary, consisting of the clergy, sisters, and district visitors, together with representatives of the Charity Organization Society and other local public bodies, and required all applications for relief to be made to the Secretary, who made inquiries, ascertained what means of assistance were available, and brought the cases before the Committee. Relations, friends, philanthropic societies, and municipal bodies, were thus enabled to combine together to render such adequate aid as would best meet the needs of the case, and render

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the applicant independent of charitable assistance. All this is now a well-recognised department of parochial organization, but in those early days the new departure met with considerable criticism, and even opposition. But the Vicar resolutely declined to be driven from the position he had taken up, maintaining that he most truly showed himself the friend of the poor by encouraging them in habits of thrift and self-reliance. The same convictions led him to foster the Parochial Burial Guild (instituted originally by his friend and colleague, the Rev. T. B. Dover), which, in addition to being a *bona mors* society, enabled communicants to make provision for Christian burial. Thus, too, such institutions as Parochial Nursing Associations, Health and Care Committees, received his cordial support and approval, while within the last year or two of his vicariate he was glad to welcome the establishment of the Wyndham Day Nursery for the proper feeding and care of the children of working mothers, with its attendant advantages of training in the duties of motherhood.

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It must not be thought that undue importance was paid to building and organization at the cost of the neglect of the care of the souls of the parishioners ; for side by side with these developments there was a constant effort being made to bring the ministrations of the Church and Sacraments to the homes and hearts of the people. The means which were adopted to discharge this duty (which he also felt as a heavy responsibility and sacred trust) will be recorded in the chapters which follow ; but mention must here be made of the fact that, in view of the manifold agencies which he created in the parish, he gathered round him a large body of assistant clergy who enabled him to cope with the work which was the outcome of these institutions. Thus the staff of four which served the needs of the parish in its early days soon grew to ten, and sometimes eleven, clergy, all of whom were fully occupied. At the same time the possession of so many priests made it possible for the Vicar to undertake responsibilities beyond the confines of the parish. For some twelve

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or thirteen years he accepted the oversight of the private chaplaincy of Hesley Hall, in Nottinghamshire, where one or other of the clergy served the beautiful little chapel which the squire, Mr. B. I. Whitaker, had built for his household and his tenants. The estate was situated at some considerable distance from the Parish Church of Harworth, and with the consent of the Bishops concerned, and the cordial approval of the Vicar of the parish, S. John's parish became responsible for the work, which provided the chaplain with opportunities for quiet study and a welcome relaxation from the strain of a town parish. In the same way, at the request of the Bishop of the diocese, the Fever Hospital at Stockwell for a time was worked by his assistant clergy, and for a still longer period the Home for the Dying at Clapham. To all this was added the supervision of a hostel for old women under the care of the Wantage Sisters, in addition to the Community House in the parish which was built through his instrumentality before he became Vicar. Then came S. Gabriel's College,

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with the responsibilities which that institution involved—a charge which he took almost entirely upon his own shoulders. All this was in keeping with the wide outlook which he ever took of a Churchman's responsibility towards the Church at large, as opposed to any narrow spirit of parochialism. It was the same spirit which inspired his great missionary projects, which will be chronicled in another chapter. It was always a matter for unfeigned satisfaction to him that the size of his clerical staff enabled him to be of real service to the diocese, and to the whole Church at home and abroad.

It belongs to this chapter to mention two creations of his later years, to which reference has already been made incidentally.

One was a parochial Church council, elected on truly democratic lines, which latterly rendered valuable assistance in the management of the business of the parish, and in undertaking such work as falls within the province of laymen—finance, upkeep of buildings, and recreation. To this body belongs the credit of the institution of a system of "Church dues,"

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by the weekly payment of one penny or more for parochial purposes, in anticipation of the report of the Archbishop's Committee on Church Finance, as well as the provision of suitable recreation and education for the members of the congregation. This has been the means of developing the social side of Church life, which the Vicar ever held to be of great importance.

The other was the production of the Bethlehem Tableaux. With the object of stimulating the faith of the people in the saving truths of our holy religion, he conceived the idea of presenting the truth of the Incarnation in a series of living pictures, representing scenes in the Nativity and Childhood of our LORD. For a whole year he worked at this project, sparing neither expense nor trouble to perfect the representations. He adopted the plan of the Ober Ammergau Passion Play, with a double stage and a chorus to interpret the scenes. The elaboration of the whole was on a scale not hitherto attempted in England, and it was a bold enterprise ; but the preparation of the

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scenery, the stage-managing, and the music, were all placed in competent hands, and with the aid of a large body of the communicants, who willingly gave time and talents to the work, the production exceeded all expectation. Representations have been given almost annually since the Bethlehem Tableaux were first produced in 1898, and it has been impossible to meet the demand for tickets, even though some five thousand people have been present every year. Numerous have been the appreciations which have been received of these representations, as well as grateful testimony to their value as an aid to faith and devotion. We can only print one—from the pen of Father Congreve, S.S.J.E., written after his first visit :

“There is a delightful impression of innocence and religion about the mysteries represented—a tenderness, simplicity, and dignity, which are very consoling and gladdening. Besides, there seems to me to be impressive art as in the passing from the recognition of the sign of the Cross in the Carpenter’s Shop to the Glorification of the Cross with the Child CHRIST at the end. The

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chorus and choragus are, without fail, dignified and touchingly reverent; the intoned Collect for the Annunciation before the curtain rises is very happy. It never occurs to you to think: 'Is this too like what is done in Church?' It is not like it, but it is the very same thing in another form of expression."

Perhaps it is in the character of S. Joseph, which he sustained throughout the representations, that many love to think of the Vicar as especially typical of the character of his work as guardian of the flock entrusted to his care, which he shepherded with such tender solicitude.

In this chapter an attempt has been made to set forth more or less in detail the growth and development of the parish during a vicariate of over thirty years, along lines (as he would himself be the first to acknowledge), wisely laid down by his predecessor, which have shown what a *living* thing the Church is when faithfully and diligently directed, and how well adapted to meet the needs of modern life as represented by a typical South London parish. That his work

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was recognised and valued by those Bishops under whom he served is shown by reference to other parts of this book ; but it rested with Bishop Talbot, for fourteen years his Diocesan, first at Rochester and afterwards at Southwark, to give public expression to the value of the services he rendered to the Church and diocese by conferring on him an honorary Canonry. Writing in January, 1900, Bishop Talbot said :

“ I have two honorary Canonries to bestow. May I have the pleasure and honour of offering one of them to yourself, and so recognising the unrivalled services (I believe the word does not exaggerate) which the work of education and religious education in South London owes to you ; and the noble example which you have given to us of what devoted pastoral care, the care of one always *ἐπεκτεινομένου* can do in a South London parish.”*

* The Vicar counted it among the greatest honours of his life to merit so high praise from such a man as Bishop Talbot, while his official association with the Cathedral Church of the diocese was a fitting reward for one who always looked upon the diocese rather than the parish as the unit of Church life ; and who ever placed at the disposal of the diocesan authorities his wise counsel, his matured judgment, and his splendid gifts of organization.

CHAPTER IV

THE PARISH CHURCH

THE present Archbishop of Canterbury (Dr. Davidson), writing to the Standing Committee of the S.P.G. a few days after the death of Canon Brooke, says as follows :

“I should have liked to bear my testimony to the magnificent service which has been rendered to the Society and to the whole Church by the great man whom we have lost. He was a ‘great man’ in the truest sense—that is to say, the great and unobtrusive sense—and the value of his services and the gravity of our loss will only by degrees be appreciated. We thank God for a life spent whole-heartedly in the service of the Church of CHRIST, and we believe without doubt that ‘his works do follow him.’ ”

So wrote the Archbishop. It will be the purpose of subsequent chapters to give some

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estimate of his “greatness” as a mainstay in the diocese, in the educational world, in the missionary enterprise of the Church. The purpose of the present chapter, and of the two immediately following, is to estimate his greatness as a *parish priest*. The history of the growth of the parish of S. John the Divine has already been described ; it remains to give some impression of its *Vicar*—of him who for forty years spent his life “whole-heartedly in the service of the Church of CHRIST,” pre-eminently as a parish priest.

The centre of the parish to “the Vicar” (the title by which it is most natural to describe him) was, of course, the Parish Church, and in that the Altar. It is no exaggeration to say that he loved every stone of it. He had seen its foundation-stone laid ; he had watched its building, and he rejoiced—as he could rejoice—in its completion. With regard to its services he inherited from the first Vicar, Mr. Elsdale, a worship of ordered beauty ; but as time went on this was still further developed under his fostering care. Every detail was carried

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out under his personal direction—not a change, even the very smallest, would be made without his express leave and approval. Any vagary or departure from the “use of S. John’s”—thus carefully thought out—would be promptly, though always kindly, suppressed. How he hated extravagance of posture, fussiness in ritual, and, infinitely more, any sort of slovenliness, unpunctuality, and, of course, the smallest irreverence! How he loved adorning his church with fresh and ever more costly gifts, for nothing but the very best could be used in the service of the sanctuary! What an example he set himself of devotion in worship and of deepest and most profound reverence. Few will ever forget the first time they heard the Vicar celebrate. There was no doubt as to his belief in the reality of the Awful Presence as he consecrated the Sacred Elements. One who had left S. John’s some years before told her former teacher quite recently how the celebrations at S. John’s had made a lifelong impression upon her with regard to her belief in the Real Presence. “It was the Vicar’s

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intense reverence that made it impossible to doubt it."

Those who lived with him and worked under him thus caught his spirit, and as a consequence he received invaluable help from sacristans and servers, and most of all from the present Vicar, in the working out of every detail with the utmost care. He was for years his right hand in everything, and in nothing so much as the care of the Parish Church and the reverent ordering of its worship. The same care, too, was taken in the musical side of the services. The Vicar himself was not musical. True, he joined in whenever he could, and, if the truth were told, at times when he couldn't; and to hear him singing some of his favourite hymns—"Crown Him with many crowns," for instance—was a lesson, not perhaps in voice production, but most certainly in heartiness and fervour. Thus, though not musical himself, he realised that in the worship of God the best music must be employed, and no pains were spared in making the rendering of it as perfect as possible. His aspirations in this

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respect were nobly carried out by a large voluntary choir, who, under a choirmaster and organist each of whom had given over thirty years of service, worked with a unanimity and constancy that has not often been surpassed.

Those who know S. John's know well what was the result of all the Vicar's efforts after the worthy rendering of the worship of the sanctuary. Sunday by Sunday for many years now there has been offered a worship dignified, beautiful, and devotional in the extreme. Those who worshipped there felt they could hardly help saying their prayers at S. John's. A layman with a wide experience of London Churches remarked that he never found anything like it elsewhere ; while one of our most distinguished living Prelates, after being present for the first time at a Celebration there, said how profoundly struck he had been by its intense reality. No wonder the Vicar was jealous of the honour of his Church, and insisted on its occupying the first place in the parish. He would often chaffingly accuse a colleague in charge of the daughter Church or one of the

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mission rooms in the parish of trying to out-rival, or of wilfully encroaching upon the prerogative of their mother. Nothing pleased him more than to see the whole staff worshipping in the Parish Church together. It was his own constant custom, which the members of the staff loyally followed, to be present, unless celebrating elsewhere, at the daily Eucharist in the Parish Church, and, when possible, at Even-song too. He liked every Church worker—servers and choirmen, teachers and guild members—to feel that they received their commission from himself as their parish priest, and insisted that that commission should be received at the altar of the Parish Church. Most of all, it was known that no scheme was ventilated, no new departure made, without having been first offered to God by the Vicar in the same place, and at the same spot.

It was inevitable that a Church inspired by such devotion and worked on these principles, with its well-ordered and dignified services, should attract large congregations, by no means limited strictly to parishioners, though

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no attempt was made to advertise the services, and penmen were consistently refused "copy." Many a man and woman who came in at first casually and were struck by the spirit of worship which pervaded the whole congregation, found a new meaning in the old Prayer-Book services, and experienced a sense of peace and satisfaction which they had never known before ; they invariably came again, and would now acknowledge that they owe all that is best in their lives to what they gained as members of the congregation. It came, therefore, to exercise a wide and far-reaching influence, not only on its own people, but on many a stranger too. "Will you," said one, "ask your people to pray for my boy, because you believe in prayer, I am told, at S. John's."

The other parts of the Vicar's work in his Parish Church, such as his teaching and his dealing with individual souls, will find their due place in subsequent chapters ; but it will be convenient here to try to form some estimate of his preaching. He preached always, one might say without exception, once every Sun-

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day ; it was a matter of principle with him to do so. With regard to his preaching he was undoubtedly a better teacher than preacher, but as his teaching will be shown to be of a very high order indeed, the comparison is not meant as any disparagement to his preaching. In that particular ministry his extempore preaching—a method he used much more in his earlier days than his later ones—was decidedly more telling than his written work. It was when he just spoke “out of his heart” that he most completely gripped his hearers, moved their consciences, and bent their wills. But whatever form his preaching took, it was always most intensely real ; you had no doubt whatever that to him what he said really mattered—mattered terribly—and he wanted you to feel it too. It was this reality with which he preached that accounted for the effect it had on the hearer. He was also intensely human. He knew what the cares and temptations, the sorrows and trials of his people were, and he really sympathised with them. He knew, too, how they loved to rejoice and be happy, and

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he rejoiced with them, his keen sense of humour showing itself in the pulpit as well as out of it. He knew, too, how easily people persuade themselves that sin is not really sin, and that wrong is right, and he did not shrink from speaking in the plainest language when the plainest language was required. Those, for instance, who heard him denunciate the wickedness of that practice so largely responsible for our declining birth-rate are not likely to forget the words he used, or the sternness of his rebuke. "I've at last got," he once said, "the opportunity I have wanted," as he looked on to his next Sunday sermon. It was one of a course on the last six Commandments—the sixth was the one to which he was referring.

By way of giving a still further impression of the Vicar as a preacher it will not be out of place to quote here some words of Mr. Frederick Rogers, which appeared in the *Treasury Magazine* for August, 1911.

"The secret of Charles Edward Brooke's power over his fellow-men lay in his unflinching presentation of Catholic truth. He was

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‘true to first principles,’ he dared not compromise, and loyalty to principle goes deep in its influence, because all men know it is a revelation of that which is hidden—it is the revelation of a soul. Those who have sat year by year—even when the number of years is comparatively few—and listened to his presentation of the Eternal Verities of the Faith, have felt the burning of the heart which only comes with living words. The mysterious element of saintliness, which perhaps strikes the sinner as courage does the coward, breathed through his utterances, and reminded you that there were other things in life than those which are symbolised by the display of the drawing-room, or the noise of the streets. . . .

“His finest powers came out in dealing with the ‘things of the soul.’ One of the most magnificent sermons I ever heard from him was on the Resurrection, a few years ago. It was not an Easter Sunday sermon, I remember that. It was about the time when the Press was full of discussion on the vagaries of the ‘New Theology.’ This did not trouble him; he knew exactly how much it was worth as a spiritual force, and did not waste his time over it. But he always had a keen vision for things that were likely to poison religious life, and certain tendencies which had their roots in the

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discussions of the Press met with uncompromising hostility from him. These called forth the sermon, and it was the kind of passionate eloquence which blazes up in a noble soul when it sees unholy hands laid on sacred things. He was defending the Ark of the Covenant, and as you listened you knew it was eternally Divine. As we listened to his presentation of the central truth of the Christian Faith we did see its

“ ‘Calm pure truths outflash
The brightest gleams of earth’s philosophy.’ ”

“ A well-known Labour leader went with me to S. John’s, and was profoundly impressed, and a Unitarian preacher said he had heard nothing like it since the days of Liddon. Brooke was quite unlike Liddon, and it was probably the intense spiritual earnestness which suggested the comparison.”

We cannot do better than close this chapter with an appreciation from some unknown strangers who visited the Church one Sunday, and expressed their views in the following terms :

“ We attended services at the Church of S. John the Divine, Kennington, and perfect services they were. The Church, which is

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seated for over a thousand, was full for the sung Eucharist at eleven, and there were as many men present as women. We could tell quite well, for the women sit on one side and the men on the other. For Evensong, which was at seven, we had to go at half-past six to get a seat. The reverence was remarkable, not only on the part of the clergy and officiants, but also on that of every member of the congregation. There was scarcely a person in the Church that did not make his, or her, obeisance to the altar; and the stately and dignified movements of the large choir of men and boys will not easily be forgotten by me. One felt all through the services that one was in the Divine presence, and that all the other worshippers felt so, too, and were endeavouring to show it by their demeanour. No one talked, nor fidgeted, nor went to sleep, nor craned their necks to see if they could discover anything to find fault with. If ever God is worshipped by human beings here upon earth, He is worshipped by the people who attend the Church of S. John the Divine, Kennington."

CHAPTER V

THE PARISH PRIEST

So much for the Church, which, as we have said, was the Vicar's first care. From here there went forth a great and ever-increasing stream of organizations to make for the spiritual welfare—if they cared to avail themselves of their opportunities—of every member of the parish and congregation. It will give the best impression of the Vicar's part in them if we try to think of it in relation to the children of the parish, the faithful, and then, thirdly, the outside circle.

The *children* undoubtedly came first in the Vicar's mind. He was such a child himself in the best sense of the word. With regard to Baptism, he had an increasing conviction of the dangers of its indiscriminate administration. He had in later years a very carefully arranged

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scheme for guarding the sacredness of the Sacrament. To begin with, every parent who wanted his baby baptized had to make a special appointment with one or other of the clergy, and to fill up accurately a carefully-thought-out form. This paper, having been filled in, would be sent to the priest-in-charge of the particular district, who would satisfy himself that the spirit of the Prayer-Book regulations would be observed. It was only under exceptional circumstances that a child might be brought to be baptized unless it possessed one godparent at least who was a communicant, or who possessed at any rate "the status of a communicant." This entailed in a very poor and very large parish considerable difficulty, but difficulties only existed for the purpose of being overcome. To help in this matter a band of godparents was organized under the care of one of the priests on the staff. They would be, most of them, members of the Parochial Guild, and they had thus incidentally provided for them an opportunity for doing a very useful piece of Church work. Besides standing as sponsors at the

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actual Baptism, they were asked to visit their godchildren from time to time, see that they were sent to the right school (both on weekdays and Sundays), note changes of address, and send in a report from time to time to the priest-in-charge. Thus the Vicar tried to insure that every child who was admitted into the fold should be brought up to realise its sacred position and responsibilities. Having thus done his best to give his children a good start, he had every form of organization to help them to continue in the Christian life. There were day-schools for children of every age and class. In early days before the alteration of the character of the neighbourhood, and before the present Education Authorities came into being, he had a high school for girls and a middle-class school for boys and girls. These have now for some years—with the exception of a preparatory school for little boys—ceased to exist, but their place is to some extent taken by the Kennington School for Girls. This was built by the Vicar originally as a pupil teachers' centre, but was afterwards changed into a Church

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secondary school, and, as such, has done, and is doing, much useful work.

Then there are two sets of elementary schools. In one part of the parish the school called S. John the Apostle School, consists of four departments, with some one thousand five hundred children; in another part, the S. Michael Schools have three departments with about six hundred children. These are all of them of the very best as far as educational efficiency goes, and in them day by day "the faith once for all delivered to the Saints" is taught.

The Vicar bore a large share of the religious teaching himself, and made provision that every standard and class in the school should be taught by one or other of the members of the clerical staff at least one day in the week. And what a staff of teachers he gathered round him! It will give some idea of how happy they were under his régime when we remember the length of years his head-teachers served.*

* Mr. Hays was in charge of the Middle-Class School for nineteen years. Mr. Hennings has occupied the same position at S. John the Apostle Schools for thirty-five years, and Mr. Bray at S. Michael's for twenty-one years;

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Besides the actual teaching, the Vicar was constantly in and out of the schools, cheering, inspiring, criticising if he saw need, and he always presided at the various managers' meetings. Nor did he forget the temporal needs of the poorest children. In later years two "care committees" were formed under his direction; and, long before the authorities interested themselves in the feeding of the children, free meals for the very poor were regularly provided.

Alongside of the day-schools there was formed under the Vicar's organizing genius a huge network of Sunday-school organization, graded with the utmost care according to the ages and capacities of the children. We use the words "Sunday-school" as a convenient term for the religious teaching given on Sundays; not in the technical sense of that word, for at S. John's, as in many other well-organized parishes, the ordinary Sunday-school

while of the Girls' Schools Madam Croft was in charge for thirty years, Miss Pizzey for twenty-two years, and Mrs. Tarran, Miss Tranter, and Miss Leng have superintended their several departments for twenty-two, twenty-five, and nineteen years respectively.

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has to a great extent become obsolete, its place being taken by a system far more scientific and satisfactory—the method of the Catechism. The following is a general outline of the opportunities for religious teaching provided for the children of the parish during the Vicar's later years on Sunday afternoons. In connection with the Parish Church there were four Kindergarten Sunday - schools (graded) for children between the ages of three and ten, taught for the most part by those who had themselves been taught by the Vicar for years in the Greater Catechism. Then for children from the age of ten to twelve there was a Little Catechism, while at the apex of the whole scheme was the Greater Catechism for children of twelve years old and upwards—upwards, in fact, almost to any age. Many of the members of the Greater Catechism stayed on till the cares of married life compelled them to leave and look after children of their own. Here Sunday after Sunday for the last twelve years of his life was the Vicar found. He nearly always gave the instruction

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himself, on special occasions the Homily too, and, needless to say, he was the life and soul of the whole proceeding. Somehow or other on the very rare occasions when he was prevented from being present, Catechism never seemed the same.

From this, the Greater Catechism, the Vicar drew his Confirmation candidates. Of these he always took the larger part himself, having a large class varying from sixty to eighty of girls and young women. He believed in Confirmation classes up to a point—that is to say, as an addition to, but by no means a substitute for, the individual dealing with each candidate. He thought the corporate spirit created by the existence of a class was really valuable. What care he used to take with this, his Confirmation work! Even for the last set of classes he ever took, though he had been holding such classes for thirty years at least, he made an entirely new series of instructions. For an hour once a week during the twelve weeks of preparation he drove home the Catholic Faith to the hearts and consciences of his children,

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and taught with that mixture of kindness and straightness so peculiarly his own, Catholic practice and the saintly life. Besides the classes, he interviewed each candidate at least twice, and constantly received carefully written reports on each girl from the Sisters or other ladies in charge of the class. Needless to say, he was quite definite and insistent on the practice of sacramental Confession. He, of course, never in any sense made it a condition of Confirmation : his aim was always in the teaching he gave on this point to make his candidates feel their *need* of Confession. He would thus bring them to use it of their own accord instead of regarding it as a duty imposed upon them against their will. His method was eminently successful, and the majority made their first Confession before Confirmation.

So much for the system organized for religious teaching on Sunday afternoons. We say *afternoons* advisedly, for there were no morning Sunday-schools. The Vicar believed Sunday morning was meant for worship—of course at the Holy Eucharist. The 9.30 Cele-

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bration for children was restarted as a result of the last Mission held. The Vicar would often have celebrated or been present at three Celebrations earlier, was going to be present and would probably be preaching at the High Celebration at eleven o'clock, yet he insisted on conducting the 9.30 Celebration himself. He gave always a five minutes' sermon, helped the children in their devotions, and at the top of his voice led the singing.

We must, however, turn from the system to the spirit of his teaching.

It is hardly too much to say he was an ideal teacher, combining as he did in a very wonderful way those elements which make for good teaching. Of these we must unhesitatingly put first his *enthusiasm* for his subject. This was based on his own implicit and childlike faith in the truth of what he taught and on his firm conviction of its vital importance for the formation of character. The Catholic Faith was to him *the* truth. You felt yourself, as you heard him teach, carried along in a torrent of conviction that swept away in its

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convincing force all your little doubts and fears. The Catholic Faith, too, was the basis of conduct; he had tried it himself—you always felt *that* as he taught you—and he had seen its power in hundreds of saintly characters, and that which had been everything to him must be handed on whole and undefiled to the children committed to his charge.

It follows from all this that his teaching was to the last extreme *definite*. There were no pros and cons with regard to the Faith he taught. It was never wrapped up under a mass of verbiage, or watered down to useless pulp. It was never “this may be the case”; it was always, “this *is* the Catholic Faith. GOD has declared it, the Church has handed it on. There it is; you can, of course, reject it if you want to, but there are no two sides to the question of its being the one revealed truth.” No one could ever go away from the Vicar’s teaching and say that they didn’t know what he believed, what he was driving at, or what he wanted you to believe too. Then, thirdly, we must note his power of *interesting*

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his pupils. This was, of course, mainly due to his enthusiasm for his subject and the definiteness of his method, but many other things helped. He was always bright, light-hearted, and cheery. "Our most beloved Vicar," writes a teacher of great experience, "appealed to us all by his brightness and happy ways. As the children look back they can never associate religion with a long face." He was intensely homely in the illustrations he used, whether drawn from his own experience or his knowledge of the interests and ways of the children. He would, for instance, look out of the windows of the schoolroom, where the children were engaged in the somewhat laborious task of taking notes of his lessons, and relieve the monotony by spicy details of the goings-on in the streets. "There goes my butcher boy," to a class of girls thus employed; this was naturally a subject of anyhow sufficient interest to create a break, and relieve the tension of their efforts. It is not surprising to hear that "the children were always eager for the Vicar's lesson," for young men and young women, in

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London at any rate, do not come to church every Sunday afternoon without being convinced that what they get is well worth coming for.

Discipline was never any difficulty to him. One of his head-teachers remarks: "His discipline was perfect." His patience and self-control—the first plank in good discipline—were wonderful, especially when one knew something of the fires that burned beneath. His presence was commanding, and calculated to strike a wholesome sort of fear in the minds of some of his young reprobates. He could, and did when necessary, reprove and rebuke in terms of real severity, though you knew all the time it was the severity of love.

Besides the Schools and Catechisms of the parish, there grew up under his care all those other organizations that form part, now, of a well-equipped parish. He was most anxious that the children should from early days be inflamed with missionary zeal. There was originally a children's section of the Mission Band, but this in later years gave place to the

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King's Messengers. At Catechism he insisted on devoting the first Sunday in every month to an instruction on Foreign Missions, this being followed by intercessions for the same, and a collection. Two patrols of Church Scouts, two companies of the Church Lads' Brigade, three Bands of Hope, also found their place in the parish life; while he formed for his older Catechism boys and girls an institution of his own invention, called the Comrades of S. George. It was a Temperance Society, only on very approved lines. Drilling and dancing, Shakespeare evenings and dramatic performances, occasional outings together, lectures and monthly devotional meetings, all found their place, all helping, as he trusted, to found many a future Christian home, for in his care for the children he had the intensest belief in the importance of home life. How he hated the impertinent substitutes of the modern Socialist for the Divinely instituted, Divinely lived-in home! Shall we ever forget during his 'Three Hours' addresses the address on the Third Word from the Cross — the

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burning words with which he would conjure and implore his younger hearers to remember the awful sacredness of courtship and marriage? Shall we ever forget him at a marriage? His reverence and solemnity left us in no doubt as to his views of its sanctity, or of the permanence of the link whose forging it was his business to witness. What care he took to see that his Church was never profaned by any parodies of marriage! Every person who wished to be married at S. John's was personally visited by one or other of the clergy. A paper of searching questions had to be filled up, while any suggestion that an unbaptized person, a deceased wife's sister, or a divorced person, guilty or innocent, should be married at S. John's, would be met by a simple *non possumus*. The consequences could be left to take care of themselves.

In a book entitled, "Suggestions for the Use of the Clergy relative to Duties imposed upon them by the Marriage and Registration Acts," there are directions given as to the manner in which the names of divorced persons

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are to be entered in the register. All these directions are in his copy crossed out, and in their place the following marginal note is inserted in the well-known handwriting: "In this Church in no case can a divorced person go through the ceremony.—C. E. B." The energy, zest, and grim determination with which the erasure and the correction would be made, those who knew him can well imagine.

We must, however, hasten on to other parts of his work, but perhaps we could hardly better conclude this sketch of the Vicar among his children than by quoting the following prayers written by a boy and a girl out of his Catechism at the end of their analyses a Sunday or two after his death.

"O GOD, grant our Vicar rest, and to prepare a place for him in Heaven, so that when he rise he may still carry on the work he done while he was here on earth; through JESUS CHRIST our LORD. Amen."

"O GOD, help us in our great trouble which has befallen us. Send grace, especially to the

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clergy who have felt the death of one who was so near and dear to them ; may we all follow his good example. AMEN."

The English is, perhaps, far from perfect, but their substance is not an unworthy testimony to the teaching he gave, or the devotion he inspired in the children whom he loved.

If the children, with all that work among them and for them involved, had his first care, we must undoubtedly put in the second place his work among the *faithful*—and of these we must consider first his relationship to the large staff of clergy who worked under him. He came to have among the authorities of theological colleges and elsewhere a high reputation as a trainer of clergy, for in this, the most responsible of all work, he had a large and varied experience. It falls to the lot of only a very few vicars to be able to keep round him for thirty years a staff consisting of as many as six to ten priests—men of very various ages, tastes, and capacities. It is hard, indeed, to give any adequate idea of the particular

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methods he employed in the training they received at his hands. It was done almost without those who were being trained being aware of the process, for the last thing the Vicar aimed at was forcing his clergy into any particular mould.

One great element, however, was undoubtedly the family life that with their Vicar the clergy shared in together. Exigencies of space made it impossible for them all to live in the same house, but they all had their midday meal together at the vicarage, they constantly met together in one way or another for social intercourse, while the Monday Synod, preceded by a "Chapter Mass," as it was called, united them in their work. The result of all this was an unanimity that may have been equalled, but has never, we feel sure, been surpassed anywhere,—clerical factions were literally unheard of and undreamt of in the parish. Another great reason of the Vicar's success with his clergy was the implicit trust he placed in them. It was known that he expected a great deal, but it was still better known that he felt con-

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fident he would get it. This, combined with his own example of untiring work and single-hearted devotion, called forth a man's very best, and put him on his mettle; for a man had to be very far advanced in sloth to resist the two-fold incentive of his trust and of his example. The task was not always, however, as easy as the above would seem to make it appear. Discipline had to be and was exercised; true, with the most wonderful patience, humility, and love, but with real plain-speaking when he deemed the occasion made it necessary. To the younger clergy a very carefully mapped-out rule of life was given, and had to be reported on to the Vicar each week on a printed form. The hours given to reading and visiting, the services attended, the classes taken, had all to be carefully noted down, and last, but by no means least, the hour of getting up, and the still more important hour of going to bed. But the greatest help of all was that the clergy felt they had in their Vicar a man of real sympathy, of sound common sense, of vast experience, and of deep personal devotion,

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to whom they could go in all the difficulties of parochial life. This gave a sense of confidence that was of the utmost value. The following quotation from one who was with him for but a short eighteen months is a sufficient testimony to the truth of the foregoing words :

“ At a time like this we do need men like the Vicar, strong, brave, loving and wise in judgment, to be rallying-points for men who need leading and establishing. Indeed, he was a man to whom I always turned in thought as one whom I could follow with utter gladness and confidence in those difficult matters of Church life which are so hard to form a wise and loyal judgment upon. I shall never cease to thank God that I was allowed to work under him for those eighteen months, and it was an honour and a great joy to have his friendship to meet me whenever I came back to the Vicarage from time to time. May God help us all to have the same single heart and desire for God's glory, the good of souls, and the edification of the Church.”

The present Vicar, Canon A. G. Deedes, and the present senior priest, the Rev. E. A. Down, who worked under him from the days

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of their diaconate to the day of his death—twenty-seven and twenty-six years respectively—are a still more efficient testimony to the success of his training, and to the love and loyalty he inspired in his colleagues.

Next to the clergy came the Church workers. What a band of real enthusiasts he gathered round him ! Sisters and district visitors, many of them now grown old and grey in their work for his parish and theirs ; sacristans and servers ; acolytes and banner-bearers ; churchwardens and sidesmen ; organists ; choirmen and choristers ; teachers both Sunday and day ; club workers and temperance workers ; brigade officers and scoutmasters ; not to mention fifty keen business men on the Parochial Council. How goodly an array ! To really appreciate their numbers and their enthusiasm, it was necessary to have been present at the annual gathering of Church workers during the dedication festival, when the largest hall of the parochial buildings was full to overflowing ; to realise their almost passionate devotion to their Vicar, it is necessary to have seen the rapt attention with which

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they followed his annual speech. With what infinite tact and patience he kept the peace! With what directness he would tell them what he thought of them and what he wanted! With what gratitude he thanked them for all their labours, and how ready he was to help them with their own individual souls!

In the midst of all the Lent work for many years the Vicar gave three times during Lent a special address to choirmen, servers, and acolytes. For years he always took the Sunday-school teachers' class himself. One who was for long a regular attendant at it writes: "Friday evenings (the class met on Fridays) were a real joy." Notes for the following Sunday were given, but it was the teachers' own souls that were chiefly considered. At times also model lessons were given, when the teachers were treated as children. "I can't have girls coming in late," to a spinster of forty-four. "You ought to be ashamed of giving such an answer." "You have now redeemed your character." Another, now a religious, declared that she owed the deepening

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of her spiritual life to the Friday evening teachers' class.

Many a homely piece of advice did he also give at the monthly district visitors' meeting. Asking one day for more help, he said : " I want ladies, married ladies for preference, to go as friends, not almoners ; with sympathy, not with doles ; with practical advice to wives and mothers and growing girls, and not with itching ears for gossip and scandal."

So much for his Church-workers. We turn naturally from them to that wider circle of communicants, whom he was always urging indeed to become Church-workers, but who could not technically be called by that name. He had a large family of them, some one thousand four hundred in number, nearly all of whom had been taught, prepared for Confirmation, and many—thank God!—firmly established under his watchful care. His dealings with them individually must be reserved for a later chapter ; it remains here to give some impression of his more public ministrations amongst them.

In addition to the opportunities of ministering

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provided by his preaching, to which we have already referred, there were classes and meetings of almost every sort. The most highly organized of these were in connection with the Parochial Guild. The Guild of S. John the Divine has members in all parts of the world as well as in South London. Under the Vicar's powers of organization, it became necessary that it should be subdivided into various wards, some twelve in number, these being again subdivided into classes. He hoped in this way to meet the special needs of different ages, classes, and spiritual attainment. Three at least of these wards, meeting generally once a month, the Vicar took himself, and many valuable truths were taught and much encouragement given in persevering in the life of Prayer and Communion. From time to time general meetings of the whole Guild would be held, to provide that element of corporate life which is so important. In addition to these ward meetings, he had a large monthly class for girls, of preparation for Communion. In some places, it is believed,

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the value of these preparation classes is nowadays being somewhat called in question. The Vicar, however, laid great store by them—he took good care by what he said that they did not take the place in the girls' minds of the far more important individual preparation, and his own class grew to large dimensions. One well qualified to speak reports on it as “enormously fruitful.” Occasionally before the greater festivals these classes would be merged into a preparation service for all the communicants of the parish. Perhaps never did they feel themselves so truly members of a family with the Vicar as their spiritual father as on those wonderful Wednesday evenings in Holy Week, when year after year they met together under his direction to be helped by him, and to help each other to prepare better for the greatest Communion of the year.

Then those Passiontide Quiet Afternoons ! The mothers on the Monday, the daughters on the Saturday in Passion Week, were called together by him to be alone with their LORD, to exchange the wear and tear of their life for

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the quiet of His presence, and to be led by their Vicar to pay Him greater devotion. It is no exaggeration to say that those who attended them simply loved them. They eagerly looked forward to them—used to come in their hundreds, and look back upon them now as being among the most precious moments of their lives.

In later years he adopted more scientific measures for teaching the grown-up communicants, and an Adult Catechism, as it was called, was held every Wednesday evening during the greater part of the year. Notes were taken of the very carefully prepared instructions—analyses written, and questions that had been sent in to the Vicar the previous week humbly and honestly dealt with. “Old truths,” says one of its members, “were given to us in new lights. They never seemed for one instant dull, while practical lessons were driven home with force and a loving entreaty.”

This sketch of the Vicar as the parish priest, already too long, would not be complete without some impression of the third great depart-

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ment of his work—we mean all he tried to do for that large *outside circle* that, in spite of all his efforts, still formed far the major part of the parish—the indifferent, the unbelieving, the sinful. His aim was to get into touch with every individual. Hence the parish was marked out into districts, each one being under the care of one of the assistant clergy and a Sister, with lay workers and district visitors working under them. Periodically house to house visitation was made, changes of address noted, and new-comers welcomed. In addition to all this, which he personally supervised, it is no exaggeration to say that there was no experiment he did not try, so that he might obey his Master's command and “compel them to come in.” At one time there were four separate mission centres established in the parish, the chief of which, S. Michael's, in the very poorest part of South London, was always a special anxiety to him. Round this mission church, which he built, there gathered under his inspiration the complete organization of parochial machinery. He always preached

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a course of sermons himself in the mission church every Lent, and occasional sermons at other times. He delighted to arrange for every fresh experiment being tried, and one of the chief steps taken during the last years of his life was to ask Lancing College to take the district and its work as their school mission—a request most generously complied with. He was a very effective mission preacher, and one cannot help wishing that for the good of the Church at large he had been able to take a larger share in the conduct of parochial missions. What zeal and enthusiasm he put into the last mission held in S. John's parish only the very year of his death! Night after night did he head the procession round the streets, and night after night—though he must have known how bad it was for him—did he preach at the street corners of the parish, and lovingly invite his parishioners to come and hear the “old, old story.”

Though the large congregations of men on Sunday mornings would seem to bely the fact, yet with regard to the general run of men who



The Church of St. John the Divine, Hongkong
(Interior)

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lived within the confines of the parish, he would say sadly at times : “We fail with them; we have not got hold of them, I know.” Though here, again, the failure was not due to want of effort. Men’s services, conferences for men, men’s Bible-classes, debating societies, and even Socialistic meetings addressed by real live Socialists, were tried one after another with never tiring, never despairing effort.

As to clubs and such-like institutions, they came to occupy a far less prominent place than they did in the earlier days of his vicariate. At that time, before the days of polytechnics and free libraries, there were clubs and classes which provided for the mental and bodily needs of men and boys. A large institute for young men in business flourished for a number of years in spacious premises in Foxley Road, under the able management of Mr. Alfred Young, who freely gave his time and powers to the work. From this institution there radiated cricket, football, boating, and dramatic clubs, dancing and gymnastic classes, as well as opportunities for more

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serious study, now provided by continuation schools and polytechnics. As the neighbourhood deteriorated, and the tendency of the population to move outwards set in, and as public bodies began to realise their responsibilities towards the rising generation, clubs such as these ceased to be in demand, and set workers free for other fields of labour.

There are still girls' clubs doing a useful work, but of all the clubs and institutes for young men for which he was at one time or another responsible, only two survive—one in the S. Michael's district under a lay reader who has done forty years of service, and the other, the Cyprus, which was, we believe, one of the first clubs for boys and young men in London. This club has had one manager—himself one of the Vicar's first converts—for more than thirty years. Of late years it has become quite—if not too—respectable, but in the early days it was the happy home of all the coatless and bootless young fraternity of the neighbourhood, and earned the gratitude alike of parents and police, who knew the youngsters

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were safe from mischief there. There are many reminiscences of this club which are worth repeating, but one must suffice here. A group of boys were overheard talking about a certain receiver of stolen goods in Petticoat Lane, when a neophyte innocently asked who Uncle —— was. His question was received with a chorus of derision. “What, don’t you know who he is? He’s the bloke that had Brookes’s lead.” The lead had recently been stripped off the roof of one of the parochial buildings. Here was the clue which the police had been unable to discover, but needless to say it was treated as a privileged communication. The clubs did more good than this story seems to imply, but latterly the Vicar came to feel that as converting agencies Church clubs have had their day.

He was always much interested in rescue and preventive work. He would frequently be consulted on difficult cases; he was for years Chaplain of a preventive home in Brixton, whose members attended S. John’s and were prepared by him for Confirmation, while one

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of his latest efforts was the starting of a small rescue home in the poorest part of the parish.

Needless to say, the Vicar did not neglect the temporal welfare of his parishioners. There were four mothers' meetings, an excellently and scientifically conducted relief committee, and many opportunities provided for social intercourse. But this sketch of the Vicar as the parish priest has already far outrun its due limits, and the half has not really been told. How inadequate is the impression that has been attempted those who knew the Vicar best will the most readily testify. A priest, however, like the Vicar for thirty years of S. John the Divine, Kennington, does not depend upon the halting words of his biographer for his reputation. Let the reader visit the parish he loved for so long ; let him take his place among the crowd of worshippers that frequent the altar of S. John's Sunday by Sunday, note well the evidences on all sides of one whom GOD has now, in His good providence, called to his rest, and he will best appreciate the Vicar and his work. Nay, he

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will do more: he will thank God and take courage. "Your son's church," said the same Bishop we have already quoted (Bishop Thorold) to the Vicar's mother, "is the greatest power for good in South London."

No one knew better than the Vicar how unworthy his parish was of this praise. He would often say: "People say nice things of us; we know only too well the real truth, don't we?"

Whatever truth there was, however, in this his Bishop's appreciation, we may be quite sure, was frequently the subject of the Vicar's thanksgivings; that it may be still more deservedly true, is, we may be equally sure, the subject of his intercessions.

CHAPTER VI

DEALINGS WITH INDIVIDUALS

No one could be more conscious than the Vicar of the uselessness of organization, however elaborate and complete, unless it was supplemented by individual work. Preaching, likewise, he realised, however valuable and essential in its proper place, was likely to fall very far short of its purpose unless it was followed up by getting into personal contact with those who had been impressed. Mankind is not saved in masses, but one by one; and consequently much of the priest's time must be occupied with the care of individual souls.

There are special times when help of this character is specially needed, and there are thousands who can testify how readily in this particular case it was put at their disposal.

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1. First, there are the *sick*, whom he was most assiduous in visiting. "I hope," writes one to whom he ministered in a long and painful illness, "someone will be able to describe his sick visits. He was incomparable. I would bear all the pain again rather than be without the experience of his help. If he had not the gifts of healing, he had gifts of equal value in a sick-room." Though wonderfully robust himself, he felt a peculiar tenderness for those who were in weak health, and was able to enter sympathetically into their trials. "I hear you are ill," he writes (when laid up himself) to one who for a time had to abandon her work, "and I know how grieved you will be at having to be absent . . . just now. I am writing a little note, therefore, to say I am doing all the worrying for you, and so you need not worry a bit. The work will, of course, suffer a little, just as I suppose the parish suffers somewhat by my absence, but it would, we must be sure, suffer much more if either of us were where we have no business to be. . . . You ought to try and get a

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perfect change in order to come back again strong and refreshed."

It was the same spirit of gentle consideration that was manifested whenever he heard of those in whom he was interested being in any sort of *trouble*. He would almost invariably dash off a few lines to assure them they were not forgotten, and could depend on his prayers and his sympathy.

"How miserable are these times of depression!" he writes to one; "but they are allowed to test our faith and love, so cheer up, and go on."

"You must not forget," he tells another, "that though you are more or less in a 'barren and dry land where there is no water,' so far as spiritual privileges are concerned, our dear LORD is nearer to you than ever; more ready to help you just because you need it more; and when the ordinary helps He provides cannot be had, He does in a very wonderful way make it up to us."

"What a world of separation this is!" he reminds the same correspondent, "and perhaps it is well it should be so, as I think it does make one long a little bit for the time when all will be one. Things here are so full of

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interest that one wants to stay ; so anything that makes life more difficult and less attractive is a thing to be thankful for. Still, my dear child, paradoxical though it may be, I hope you may be spared as many difficulties and troubles as possible."

To another on the death of her father, he writes :

" I only got home last night at a very late hour, and found your letter awaiting me. I am very sorry for your loss, as I know how much you will feel it ; but, happily, you have much to look back upon which will enable you to rejoice in the knowledge of your father's rest. I do hope and pray that this great crisis in your life will lead you to continued perseverance, and make you determine so to live that hereafter you may be reunited with those who have gone before."

The two letters which follow have to do with bereavement ; in both cases on the death of a brother, and one of them by his own hand.

" One line of very sincere sympathy. I am indeed grieved for one and all of you, and you will require all your faith in the love of God to help you to bear up under this great trial. That love, however, never has and never can

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fail you ; so you will know well how to resign your loved one and yourself into GOD's most loving hands. . . . May GOD grant him eternal rest, and you ever-increasing comfort."

"I do not know how to write, for I feel any words must be out of place in face of such a grief and bereavement. . . . One thing is quite clear—your brother was not responsible for his actions, and so you must have no hesitation as to commending him to GOD's mercy, and of thinking of him as he was before his illness. . . . Please on no account add to the trouble by any doubts and fears. GOD knows all, and we must trust to Him. . . . May GOD bless you and comfort you."

2. There were difficult cases, also, which often came before him for solution on matters of belief and kindred subjects. As a rule, and when possible, these would be dealt with in private interviews ; though when distance prevented it, no trouble would be spared to clear away perplexities by means of correspondence. The limits of this Memoir prevent the inclusion of many such letters, but the two which follow are too valuable in themselves and too characteristic to be omitted.

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“What you tell me about yourself and your Communion,” he writes to one abroad, “must not make you unhappy. The difficulties of faith are very real, and are intended to be very real; and that you feel the contrast keenly must not disturb you. At such times it is well just to fall back on our Blessed LORD’s words and be quite sure He could not deceive us. He has said, and still says, ‘This is My Body, this is My Blood,’ and that must be enough for us. We have the undeviating witness of the Church throughout all ages, and, provided the essentials for a valid sacrament are there—viz., an ordained priest, the appointed elements, and the consecrating words—no amount of slovenliness in the externals, or carelessness, or even unbelief either in the priest or communicant, can possibly hinder the presence of our Blessed LORD. . . . You will find it a great help towards obtaining that steadfastness of faith which you desire, if, especially after your Communion, you are careful to address your devotions to our Blessed LORD as dwelling within you, and to do things consciously in the strength of His indwelling presence. We so soon forget our Communions, and this should not be. If you have got an ‘Imitation’ with you, read the concluding chapters—they are most helpful; and, of course,

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the sixth chapter of S. John should almost always form part of your preparation. Do not let yourself be worried because doubts on this or any other matter will from time to time rise up. Put them in our Blessed LORD's hands, and all will be well. I find very useful a little ejaculation for Communion days, 'Hail blessed day in which I may find my LORD and my GOD, *and be found of Him!*' Mark the last words; for though we may not seem to find Him, we know He finds us. Rest in this. May GOD bless and keep you."

The other was addressed to a girl in doubt as to the validity of Anglican Orders.

"I cannot bear to think of your being so unhappy, and you must really let me use all the time I can in helping you out of this miserable state of doubt and unbelief. First of all let me say that, come what may, I never shall say you act from other than a real desire to do what you believe to be right in this matter. I do not know what history book you have been reading; but one thing I am sure of, that if only you will patiently read history you cannot but be convinced that our position is historically sound—on that ground it is absolutely unassailable.

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“Now I want you please in justice to myself (for, mind you, I am responsible for your Faith more than any other human being), to promise me one or two things :

“(a) Make this trouble a matter of daily prayer. I would advise the Collect for the Nineteenth Sunday after Trinity.

“(b) Make it a matter of great solemnity. Think what it is to change one’s Faith, to deny all the grace one has received in the past, and to do dishonour to the mystical Body of CHRIST. Each one who deserts her is retarding her progress which, in spite of all her troubles, you must acknowledge to be extraordinary.

“(c) Let me have a statement of the points which trouble you, in order that I may have a chance of helping you. . . . Oh, my dear child, do be brave and patient, and never talk about not bothering me again, even with the saving clause ‘if you don’t mind.’ But thank God, I *do* mind, and by His help I will continue to help you until, and far far beyond, my dying day. May God bless you and guide you.”

3. But the chief way in which he was brought into touch with individual souls was undoubtedly through the sacrament of Absolution. This was for him beyond question a

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duty of the very first importance, on which he felt it worth while to concentrate all the powers at his disposal, and for whose proper exercise everything else might rightly give place. "There must be hundreds of us," said one who was in a position to know, "who owe him an eternal debt of gratitude for all he did for us. He was so wonderful at those times, and he so gave us of his very best." It was not merely that his position as Vicar of a large parish involved the expenditure of much time upon this part of his ministry, but he was profoundly convinced of its importance. "This dealing with souls in private"—so he wrote in his pastoral letter of 1897—"entails great responsibility, and requires the skill of a physician, combined with the tenderness of a mother, and the love and firmness of a father. We specially ask your prayers that in this, as in all other of our ministrations, the HOLY SPIRIT may direct and rule our hearts." That was his own ideal of the office, and it preserved him from anything which could be regarded as superficial or perfunctory in its

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performance even at times of the utmost pressure. Many have expressed their astonishment at the marvellous power which he seemed to possess of giving fresh and concentrated attention to the case of each penitent as it came before him at such times as Holy Week, after five or six hours consecutively in the confessional, in defiance of physical exhaustion, and when the tax upon his strength must have been enormous. This was all the more remarkable, inasmuch as in ordinary conversation he would manifest, when fatigued, a certain absent-mindedness or preoccupation. On these occasions, however, he seemed able, apparently through some sustained effort of the will, to control these faculties when human nature demanded that they should be given rest. "In reality one is never so happy," he once said, "as when one is bearing others' troubles." We may be sure that this was the thought which often sustained him when a strain was being brought to bear upon his system which few could endure.

There can be no question that he was

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endowed with an unusual combination of gifts which qualified him in no ordinary degree to become a guide of souls. He was quite unprofessional, simple, unconventional in his methods; there was nothing new, startling, or sensational about his advice; there was no striving after effect, or desire to say smart things; but it was the transparent unaffectedness of his own sober piety which prompted so many to seek his help, who only came to appreciate what these qualities meant for themselves after they had been to him for some time.

But behind all this, there was a deep and penetrating sympathy. People soon came to realise that they were "opening their grief" to one who could understand them. With marvellous insight he would probe the wounds of sin, get right down to the root of the mischief, and sometimes to the dismay of the penitent detect behind a bad fault or habit some predisposing cause of whose very existence he had been ignorant. It was this power which helped people enormously, not only because difficulties were narrowed down, but also because it was

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realised that he could enter so deeply into the trials of each individual case.

Combined with this there was invariably a patient hopefulness. He was always able to place his finger on what was good in a person's character, and work on that. When the penitent was wearied with a long struggle, and ready to give up the fight, he knew exactly how to lift him out of despondency—his own great force of character reacting on some weakened will. His firm belief in people, and, in spite of many failures, in what they were going to be, was both wonderful and inspiring, as it led so many out of faithlessness in themselves and GOD into confidence and joyful trust. And yet, though he might serve as a strong prop on which to rest, he was firm in making one feel responsible to one's own conscience. The last thing which he would desire to destroy was a person's own individuality. That is why his "counsel" was often brief, and disappointed those who came to him expecting to be told exactly what they were to do, and desiring to be saved from the trouble of decision. Some-

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times all his advice was conveyed in the short verse or Collect of the penance (generally adapted to the Church's season) and repeated by him in tones of intense and reverent emphasis.

There was the feeling, moreover, that there was a robust common sense in the background, which was none the less practical because it had been reached through his own spiritual discernment. At one time, with great skill, he would seek to restrain the extravagance of spiritual ardour, but without creating any sense of disappointment ; at another he would explain how inordinate desire for attendance at Church services might be a means of the devil to weary the soul, and cause a revulsion of feeling ; while at another he would advocate sobriety and wise self-discipline as ideals to be aimed at, rather than efforts after spiritual ecstasy.

It must not be inferred, however, that his penitents were spared the more awful side of this ordinance. He realised that the tribunal was for judgment as well as for pardon and

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renewal, and he knew how to be severe when necessary. The impression he sought to leave on each who leaned on him for guidance was the awful holiness of God, and the “exceeding sinfulness of sin,” between which there could be no compromise. His own intense hatred of sin, and the horror with which he beheld it commencing its devastating work on the young and innocent, were apparent to everybody ; and his frequent appeals for this hatred and horror in others made them realise his own hatred of sin.

Then his object in it all was not only to destroy sin, but to bring souls into ever closer union with God. He was never weary of helping others to pray. He was a man of prayer. He had tested its value. He had experienced its difficulties. He had explored its vast possibilities—and consequently it was constantly the burden of his advice. It is probable that there is at least one godly practice which he led a large number of people to adopt—that of ejaculatory prayer. “Say some prayers well, and not a lot badly.” “Think more of what you are praying for, and less of how you are praying

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for it, and your prayers will be much easier to you.” “What is needful is to make an Act of the presence of GOD before kneeling down, and trying to keep in that presence all the time.” “It is very important to be very real about one’s confession of sin at the beginning of one’s prayers, so that all such hindrances may be removed before we talk to GOD.” “Do your best, and don’t get unhappy because your best is ‘so poor.’ And, above all, get into such a habit of prayer that directly you realise a need, you may spontaneously render a simple petition Heavenwards.”

And “all his direction,” it has been said, “pointed one way—the way of constant Communion, by the soul carefully prepared, and the heart ever thankful. Throughout his life, but more than ever in his later years, his devotion to the Blessed Sacrament was so intense and real a thing that it seems almost irreverent even to write about it. All those who were privileged to worship so near to him as to be able to observe the complete concentration of all his faculties in the presence of the Holy Mysteries,

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could only marvel and keep silence. None ever spoke of it, but all knew, and praised God. This, therefore, was the real *strength* of him, which emanated from him in all his pastoral work, but most of all in the sacrament of Penance. Always he taught—let your preparation be your thanksgiving, and your thanksgiving your preparation—and never forget your Communion until you make it again.”

There must have been a wonderful gentleness about the way in which this ministry was exercised, but it appears on the whole to have attracted women in larger numbers than men. This may have been largely due to the fact that the men and boys were handed over to others, while he invariably prepared the girls and young women for Confirmation. His personality, possibly, rather over-awed young men, and they shrank from “beginning” with the Vicar. No doubt they were quite mistaken, for he was altogether gentle, lovable, human, and very humble. But he was singularly successful in dealing with girls. He thoroughly understood them, and could sympathise with

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their special difficulties, and they trusted him in return. "His part as S. Joseph in the Christmas Tableaux," it has been said, "was so appealingly beautiful, because he was really representing his own character and work as protector of maidenhood and children." His almost motherly tenderness invited, but never forced, their confidences. He was their true friend to whom they could turn in any crisis. Though far removed from S. John's, and under other guidance, they knew he was there like a rock which could never fail them. By his sanctified discernment, his ready tact, his knowledge of the world, his loving entreaty, or by his stern rebuke, he was the means, under GOD, of saving many from embarking on dangerous courses, and of snatching others from the very jaws of hell—wrestling long and patiently with the self-willed, and rescuing almost in spite of themselves those who were bent on their own destruction.

Though in no sense would he consent to make Confession compulsory, there can be no question as to the importance he attached to

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this ordinance. He was convinced that there were few who would not profit by its use, while there were cases where he held it to be so absolutely essential that he would warn them against approaching the Altar until they had been reconciled to God through private Absolution. Shoals of letters were sent off during the weeks which immediately preceded the great festivals—most of them very terse, but to the point.

“MY DEAR CHILD,—Christmas is coming. So, I hope, are you. Yours affect., C. E. B.”

“I think you ought to go to Confession before Easter, if you possibly can ; it is worth while making a real effort for it.”

“I dare not delay any longer. You are surely not going to let me go away without coming to see me.”

His relations with them, however, extended far more widely than this. The spiritual welfare of his “girls” was constantly on his mind, and on every kind of occasion he would suddenly inquire of a worker what news she had of anyone who at the time was causing him

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special anxiety. How much they were in his thoughts appears from the following letter to a correspondent abroad :

“ I have been a good deal bothered of late with the idea that we are not doing all we ought to do for our girls. Necessarily they mainly fall to my lot, and I fear I neglect them. I have been discussing the matter all day with Sisters and teachers, and I have been arranging retreats and classes *ad lib.* What will come of it all I know not. Pray for them, and for me. . . . They have so little to keep them straight. . . . One feels thoroughly ashamed of oneself for the miserable pretence of religion that one so often contents oneself with. . . . We have now got as complete a worship as possible—a great responsibility and privilege for one and all of us, but especially for me. Pray that I may live up to the one, and be less and less unworthy of the other.”

Simple expressions of anxiety occur again and again in his letters, but mingled with his sense of gratitude to those who were helping him in this part of his work.

“ How good of you to write to me ! I was very glad to get your letter and hear of some

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of the girls. — came yesterday. You must help her and — more and more. I have also heard from — ; I think she will come right. If I mistake not she is feeling her isolation, and this is the first step to better ways.”

“ You are quite right : we must not run the children, but — has quite misunderstood me. I do think it will help her to come pretty frequently to me. I feel sure her Communion will be more helpful to her if she comes quite regularly. Tell her this from me, and then leave it.”

“ Stick to — like a leech. She wants your help all the more because she cannot have the full help of the Church.”

“ Thanks many. She is so (1) nice, and (2) naughty. I can sympathise with her. With which, 1 or 2 ?”

And, written during a time of illness :

“ I think much of all my friends at S. John’s — the Constances and Florences and Marys, etc., crowd into my mind, and I wonder how they are getting on. . . . May God reward you a hundredfold for all you do.”

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This was supplemented in many cases by letters to themselves, a few specimens of which must suffice.

To a girl in service :

“ I am sure you must not worry. You want to do all you can, and God looks to the heart and the intention, and if only you persevere you have nothing to fear. The kind of feelings you mention are not uncommon, and in ninety-nine cases out of a hundred are just so many temptations which worry but must not be listened to. So long as you treat them as such, and do not allow them to put you off your prayers, they cannot hurt you. You ought never on any account to put off your Communion when, after preparation, you have gone with the intention of making it. This is a subtle device of the devil, and must never be given in to. Be brave and patient, and all will be well.”

To a girl at school :

“ Your letter has grieved me very much indeed, because it is so sad, when one knows so well what is right, if one deliberately does what is wrong. Religion consists in self-control and obedience, not in going to Church, or saying

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one's prayers, or making one's Confession, but simply in self-control and obedience. Do try and learn this lesson, and the only way you can really learn it is by practising it. You want to realise far more than you do at present "the sinfulness of sin" and the real grief that every outbreak is to our dear LORD; and you must make up your mind by the power of His grace to try harder than ever you have done before. I hope you have already told —— how sorry you are; but you must not think that the harm done can be at all atoned for merely by saying you are sorry. No; you must do more than this; you must show you are sorry by your life, and by being promptly and cheerfully obedient in every little thing. You must not for a time think whether what you are told to do is pleasant, in accordance with your own feelings, or even whether it is right, but simply do it for the sake of learning obedience. Now do promise me you will do this, and promise me something else, too—never to talk about being disobedient if, alas! you should be so again. I want you to be thoroughly ashamed of yourself whenever you give way, and when one is thoroughly ashamed one is naturally silent about it. 'There, dear child, pluck up courage and go on. 'I can do all things through CHRIST which strengtheneth me.' Let

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that be your comfort. Offer yourself to God afresh : ask Him to help you, and go on."

To a girl on the death of her friend :

"I am very sorry to hear that in addition to the sorrow that has fallen upon all of us, you are in trouble with regard to a dear friend who has been thus early called away to her rest in Paradise. I grieve with you at her loss, and know well how hard it is unselfishly to think only of her gain. Still, when one does, there is a sense of union and not of separation, which is very blessed. It is so helpful to know one can still help those who have gone before, and be helped by them. God bless you, my dear child, and comfort you."

To a girl unable to make her Confession :

"You must not be alarmed because things keep accumulating. Strive on boldly, and all will be well. What I would do if I were you (at least I hope I should) would be to get my Confession ready, kneel down and tell God all about it, and ask His forgiveness, and accept the public absolution in Church as God's assurance that He has really blotted all out. Put away your paper quite safely, and don't trouble about it until you can make your individual Confession, when you will use the

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same paper for the first part of your Confession. . . . With regard to jealousy, let me say it is of all sins the most foolish. It hurts nobody but oneself, and it brings with it at once its own peculiar punishment of utter wretchedness. To cure it, consider—

“1. That the HOLY SPIRIT is the author and giver of all good things, and jealousy of His gifts (natural or spiritual) in another is in reality sacrilege.

“2. That we are all members of one another, and that another's good is ours.

“3. That all gifts which others may have more than we have, they have only for the greater glory of GOD, and so we should rejoice in them.

“4. That if others seem to be loved more than we are, we are at any rate much more loved than we have any right to be for any good in ourselves.

“5. When the feeling comes (and come, I know, it will), look at once into yourself and see if you have GOD's love, or rather I should say, if you are doing your utmost to abide in GOD's eternal love. If so, the love of even the dearest on earth will be of secondary importance.

“With regard to the critical spirit, fight against it hard. Never say an unkind thing

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about anybody, but take every opportunity of saying a kind one. If there is no doubt that the wrong thing has been done, or the wrong spirit shown, don't speak about it to anybody till you have told GOD about it in your prayers. I know all this is hard, but you can do it if you will but try. . . . Keep steadfast to your rule of prayer and devotion. Be very careful as to your self-examination and preparation for, and thanksgiving after, Communion, and then all will be well."

To the same :

"Lent has begun, and as it is the time of trying to perform one's usual duties better than usual, I must see if you cannot have a more than usual acceptable letter. . . . How true it is that when one's faith is clear and keen, things are easy !—even the greatest difficulties fall into place, and do not bother—but, alas ! one gets slack, and then all seems hard. You must pray for me that my faith may be stronger and truer. Not that one ought to wish to dispense with the discipline, but that one cannot help sometimes wishing that things were always perfectly clear. . . . I must and will try to help you more than I have done. Alas ! one gets so cold and heartless in one's prayers, but our Blessed LORD prays for you

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Himself, and so you have nothing to fear. . . . I think I exactly understand, but then you must remember that though your sins may not be absolved, they are forgiven. If Catholic truth is clearer on one point than on another it is on this—that when absolution is desired but cannot be obtained, forgiveness is granted. GOD is not tied to sacraments, though you and I are where they may be had. . . . Let the difficulties of your Church life draw you ever closer to our Blessed LORD. . . . Please take care of yourself—body, soul, and spirit ; they all want constant attention, especially the last—at least, so I find, if one is not to make a thorough failure of it.”

Much more might be added, but enough has been said to show what was the ideal which our Vicar set before him, and how painfully conscious he felt at times of his own inability to rise to its large demands. Great results, however, are reached only through great aspirations. “The measure of a man’s worth,” says the Stoic philosopher, “is the worth of his aims.” So it has been here. There must be hundreds who feel that they owe to his skill and courage, to his faith and patience, all

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that they hold most valuable in this life, and all that can sustain them in the hour of death ; and who will thank God daily that He led them to the feet of Charles Edward Brooke, as they linger in loving memory over the teaching and example of one who, in the words of the Psalmist, “ fed them with a faithful and true heart ; and ruled them prudently with all his power.”

CHAPTER VII

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“HE was a model parish priest,” writes Canon Rhodes Bristow; “and with every kind of useful organization in full work at S. John the Divine, ever striving to devise some new way of helping his people, there might have been some excuse for its Vicar if he had fallen into the snare of that narrow parochialism which has done so much to retard the work of the Church at large; but from the time of his induction and institution he took a wider view of his responsibilities, and never failed to press on others what he himself had always in mind—that the diocese, and not the parish, is the unit of the Church.

“How much value was attached to this ever-ready help by the successive Bishops under whom he served can best be estimated by the following appreciation, which has been furnished by Bishop Talbot’s own pen :

“‘I am asked to write something about dear Brooke’s work in the Diocese of Southwark,’

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he writes. 'It is therefore only by the way that I can take the opportunity to say anything of what I feel about himself, and of what it is to have lost the possession and enjoyment here of his affectionate, unselfish, beautiful friendship. His was an example that shone with a light which showed something of its source. With perfect simplicity and unaffectedness of character, he was one from whom there went out constant power to quicken and better the lives of others, and to raise the standard of our aims.

“‘ I think that what has to be said of his work in the diocese is mainly just this : that it was of a piece with his whole vigorous, dutiful, loyal way of trying to live out each responsibility that he had.

“‘ There had been days in the past, and not very near past, when he had been in difficulties in the diocese. Those were long gone by. It was impossible that there could long be a severance on either side between Brooke and his Bishop.

“‘ How much he was trusted and loved by my immediate predecessor in the See is known to all.

“‘ I found him absorbed in his parish, always devising new ways of reaching, helping, and building up his people ; and yet not “ab-

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sorbed," because always looking over the border into the larger life of the Church. He wanted his Bishop's countenance and approval for all he schemed or did in the parish. He was ready to give help to the diocese wherever he was wanted. First and foremost did he do this in education. As Clerical Honorary Secretary of our Education Board (Diocesan Schools Education) he gave unremitting attention to its very exacting and skilled work. His own schools, of course, stood out as models for all. But he "looked on the things of others" here as elsewhere. When there was fighting to be done, he was a gallant fighter, but not a blind one. We shall miss him sorely when the question becomes again one of controversy.

"I ought not to claim much on the side of the diocese in regard to his magnificent enterprise and achievement in the foundation of S. Gabriel's College. Doubtless he had most in mind the welfare of the Church at large, and the immense spiritual gain of young women teachers, and of generations of children through them, from their being trained in such an atmosphere, and under such influences of teaching and help as S. Gabriel's under Miss Bishop and his own watchful care have supplied. But I am certain that it was in his

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thoughts to do this specially for South London and its diocese. He claimed regularly and insistently my own help as Bishop, which was given willingly and with great pleasure. It is a place, as he had made it, which one cannot enter without a sense of good cheer and encouragement.

“ ‘In our Diocesan Conferences, Brooke always bore his part in a way that told : bold for his own convictions, but never bitter or aggressive, or merely partisan—never as one who in an alien assembly was watching the interests of his own party, but as one who in the fullest sense was at home in the general life. His freshness and geniality told as much as the fervour and emphasis of his speech.

“ ‘These are very poor platitudes ; but they may just serve to indicate the general character of his relations to us.

“ ‘In any scheme, such as that for the Endowment of Suffragans, or for the Cathedral, of course I looked to Brooke to be among the first, and found him there.

“ ‘Thank God for the blessing of his company through those years, and for the example which he has left us in passing onwards into the rest and work which his LORD may have in keeping for him.

“ ‘EDW. WINTON.’

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“Bishop Thorold had thought it right to mark his disapproval of those of his clergy who did not recognise the claim of the Judicial Committee of the Privy Council to decide on the rites and ceremonies of the Church by what he called his ‘Policy of Isolation.’ S. John the Divine was, in this way, for a time deprived of the personal ministration of the Bishop. But so thoroughly did he appreciate the loyalty of Canon Brooke that, as has been noted in a former chapter, during this period (in 1883) he placed under his charge the mission district of S. Michael’s, Camberwell, and so extended his influence and work in the diocese.

“In May, 1886, the Bishop wrote: ‘The Church had condoned ritual. I am satisfied of the wisdom of no longer keeping aloof from these men’; and so he came to S. John’s and held a Confirmation.

“It was in 1889 that Canon Brooke first came to be prominently associated with that most important part of diocesan work which was carried on by the Diocesan Society. The enormous increase in the population, and the stretching out of streets of houses, where hitherto there had been market-gardens and pleasant fields, made it urgently necessary to send clergymen and lay workers into new

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mission districts, and the Diocesan Society was formed mainly for this purpose. Canon Brooke became a member of the Council in 1889, and of the important Grants Committee of the Society in 1900. He worked hard at what had to be done, till other business, which he thought better adapted to his special ability, encroached upon his time, and in 1905 he resigned office, but remained a strong supporter of the Society, and was never weary of urging its claims.

“Realising, as he did, the importance of the mother Church of the diocese, he regarded the Cathedral with interest and affection. He delighted in the opportunities of joining in its worship when they occurred, and was foremost among those of the parochial clergy who, in a time of financial distress, urged upon the Chapter the necessity of curtailing the cost of the music of the services, while at the same time taking care that the Cathedral should hold a leading position in the rendering of first-rate Church music by an efficient choir. He was strenuous in setting before his parishioners their responsibility in the upkeep of the Cathedral, and the maintenance of its worship.

“Here it may be well to recall a notable occasion on which he took a prominent part

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in the Cathedral services. It was at the holding of a parade service of the men and boys of the Church Lads' Brigade on July 4, 1906, for the blessing of the colours. Canon Brooke was the preacher, and stirred the vast congregation by a vigorous address on the life and character of S. Martin.

“The Pan-Anglican Congress thank-offering was an occasion on which he showed the diocese what might be done by the special effort of the various parishes within it. His plan for his own parish was to send out to all communicants an explanatory letter containing a number of small envelopes, in which, week by week, their offerings were to be placed. There was no mark by which the offerer could be identified, and it was not to be allowed to interfere with the ordinary church collections. In the first five weeks over £35 was thus gathered, and this lead was widely followed throughout the diocese.

“How earnestly he worked on the Diocesan Board of Foreign Missions, and his valuable and strenuous work as Hon. Secretary of the Diocesan Schools Association, are fully dealt with elsewhere. They, however, cannot be passed over in silence in this chapter which deals with his diocesan work.

“But it is from the records of the Diocesan

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Conference, of which he was a member from its institution, that we gather most what his influence was in the diocese.

“ He was a member of the Standing Committee, of the Committee on Education, and Supply and Training of Clergy ; and, in the various sessions, took an active part in the debates. In 1909 he spoke at length on a motion :

“ ‘ That this Conference deplores the proposals now under official consideration to extend the operation of the Divorce Law ; and trusts that all Christian people will offer a strenuous resistance to any such measure.’

“ In his speech in favour of it, he recognised that a stringent marriage law entailed a great deal of suffering, but urged that individuals must suffer for the good of the community, and be prepared to live a life of sacrifice with patience. He pleaded that all who wished to forward the sanctity and purity of married life should insist that the most unfortunate law of 1857 should be done away with.

“ At the next Conference he seconded a motion to reaffirm the resolution protesting against any increased facilities for divorce, and vindicated the action of the Archbishop of

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York for accepting a seat on the Divorce Commission. In a characteristic speech he said he ‘hated one law for the rich and another for the poor, and wanted to get rid of the inequality now existing, by preventing either rich or poor from getting a divorce at all.’

“In 1906 the Conference considered the ‘Report of the Royal Commission on Ecclesiastical Discipline,’ and it was moved that it, and the evidence accompanying it, should be recommended to the careful consideration of the Churchmen of the diocese. Canon Brooke, whose righteous soul was stirred at the way in which the evidence had been obtained, which, as a speaker had said, was ‘collected by people who came to God’s House to mock and scoff and scorn,’ moved that there should be inserted in the Resolution, after the words ‘commend a study of the evidence’—‘notwithstanding the way in which much of it was obtained.’ He urged that not a single communicant nor attendant at the Churches complained of could be got to come forward, and so the evidence had to be manufactured.

“It was at this Conference that Canon Brooke moved a resolution pledging it to support in every possible way the scheme for the Pan-Anglican Congress in 1908. He looked upon the scheme as a way of finding

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out what were the greatest difficulties in commending the Gospel to the conscience of the world, and he was anxious that by means of discussions in the various rural-decanal conferences, enlightened Church opinion might be brought to bear on the problems to be discussed at the Congress, which was to be a gathering together from all parts of the world of people who were interested in the spread of CHRIST's kingdom.

“The next year, when Sir Charles Elliott moved a further resolution on the same subject, Canon Brooke emphasised the need of preparation during the months before the Congress, that so it might not be merely a magnificent missionary meeting, but a real effort, not only to extend the Church abroad, but to deepen and strengthen it at home. He also took occasion to urge on all the privilege of contributing to the proposed thank-offering, and explained how he was bringing it before his own parish, to which reference has already been made.

“At the Conference in 1907 the question was earnestly debated as to the absence of so many from public worship. Canon Brooke pointed out that as the Church was a body separated from the world, it was to be expected that the worldly would not care for the ways

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and worship of that body. He pressed with great earnestness that there should be more individual work among the people. When there was a closer dealing with each single soul, they would see full congregations. Only love for the LORD would cause love for the LORD's service.

“ But perhaps his perfect simplicity and unaffectedness of character was shown most completely when in 1909 he refused to give approval to the work of ‘ The Moral Instruction League,’ urging that only by religion could the lives of men be quickened and improved.

“ Of course it was natural in so keen an educationalist that he should be found in the forefront whenever, as in 1905 and 1906, Elementary Education was debated, and in 1907 when he indignantly condemned the attempts to interfere with the Training Colleges, and to deprive them of their distinctive religious character. This, however, will find its place in that portion of the Memoir devoted to his educational work and influence. Enough will have been said here to show how great a power he exercised in the diocese both by word and good example, and now he has passed onwards into the rest and work which his LORD may have in keeping for him.”

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From the foregoing testimony of the Bishop of Winchester, and the reminiscences contributed to this part of the Memoir by his friend and colleague, Canon Rhodes Bristow, it will have been evident that the Vicar was always inspired by the spirit of loyalty to his Bishop, and concern for the welfare of the diocese. His position in this respect was somewhat peculiar. Without changing the parochial sphere of his labours, he yet served in three dioceses and under six Diocesans—under Bishops Wilberforce and Harold Browne while S. John's, Kennington, was in the Diocese of Winchester; under Bishops Thorold, Randall Davidson, and Talbot, as Bishops of Rochester; and under Bishop Talbot after the separation of Southwark from Rochester; while he lived to see and to take part in the consecration of Bishop Burge, who was called upon almost as his first public episcopal act to assist at his funeral on July 4, 1911. Such an experience is probably unique, as also is the fact that he was never formally licensed to S. John's, until his institution as Vicar, having

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received his title from the Vicar of S. Mark's, Kennington, of which parish S. John's was a daughter church before it was constituted as a separate parish. The Vicar's relations with all his Diocesans was cordial and friendly; they recognised in him a devoted and faithful parish priest, while he on his part coupled with the very high respect and honour which he felt to be due to their sacred office, a deep personal regard, which soon ripened into friendship.

There is no doubt that he felt keenly the isolation which in early days prevented any active participation in diocesan affairs. He possessed qualities which might, with great profit, have been placed at the disposal of the Diocesan Councils, and he also more than once expressed his regret for the circumstances which for a time stood in the way of his parish being in closer touch with diocesan life. How he laboured, and laboured successfully, to break down this barrier has been told already, but even before he was permitted to take any such active part in diocesan work as has been related by Canon Rhodes Bristow,

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his opinion was sought on matters of diocesan concern in a way which gave him great satisfaction. Indeed, given such cordial relations as existed between him and his Bishops, it was impossible that there could be anything like estrangement. Each trusted the other, and though they were for a time separated on matters of principle, there was a real desire to find ground for agreement, and a real effort on the part of each to appreciate the point of view of the other.

It was only natural, therefore, that in the troublous times which figured as "crises" in the early part of the episcopate of Bishop Talbot, the Vicar should have acted somewhat in the capacity of an intermediary in negotiations between the Bishop and his clergy. It was a rôle which his liberality of thought, breadth of outlook, and sympathy of heart, rendered him especially fitted to undertake; while his clear grasp of principles enabled him to gauge accurately the relative importance of things.

Several such occasions for private conference

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occurred between the years 1898 and 1902. The first arose over the use of occasional services outside the limits of the Prayer-Book. It was acknowledged on all hands that modern requirements demanded some relaxation of a rigid interpretation of the pledge given at ordination to use "in public prayer and administration of the sacraments the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." There were many such services in use at S. John's for special occasions, such as meetings of the Parochial Guild or Burial Guild, missionary meetings, preparation for and thanksgiving after Holy Communion, services of intercession, midday and late evening devotion, Holy Week devotional meetings, and the like, which had never received episcopal sanction. All of these the Vicar gladly submitted to the Bishop, and loyally carried out such directions with regard to them as were given.

Then came the question of Reservation of the Blessed Sacrament for the Sick and Dying.

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The Vicar was able to produce out of his parochial experience specific instances in which the use of the Prayer-Book office for the Communion of the Sick was for practical reasons impossible. It was to meet such cases as these, and for no other purpose, that he and those associated with him desired some direction and guidance from their Diocesan, and the conferences which this question called for were fruitful of results, which were satisfactory to almost all who were concerned.

Again, after the promulgation of the Archbishop's "Opinion" on the use of processional lights and incense, there was a further occasion for concerted action in dealing with a situation which was at once difficult and delicate. The Vicar and some of the clergy of the diocese felt a conscientious difficulty in rendering obedience to regulations from Lambeth which they could not regard as binding upon the clergy of other dioceses, as such a course would have appeared to recognise the Archbishop's "Opinion" as a final court of appeal in ecclesiastical matters. They sought

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and were granted an interview with their Bishop, when the whole position was carefully discussed, and a *modus vivendi* was reached whereby the Bishop, in his capacity as their Right Reverend Father in God, gave directions for the regulations of the matters in question, in the terms of the Archbishop's "Opinion," with which the clergy readily complied, and accordingly the necessary alterations in the conduct of services in their Churches were carried out. The following statement (which was prepared for the press) may be of interest, as it expresses in his own words what he believed to be the point at issue, as well as the manner in which the difficulty felt by the clergy was met by their Diocesan :

"We are informed that the clergy in the Diocese of Rochester, to whom the Bishop addressed a letter requesting them, in view of the Archbishop's recent decision, to discontinue the use of incense and of processional lights, have had an interview with him, at which they laid before him their difficulties in regarding the Archbishop's ruling as having direct authority over themselves.

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“The Bishop, recognising the difficulties of their position, consented to convey his wishes in the form of a request from himself as their Diocesan, with the result that all but unanimously they have announced their intention of suspending the use of processional lights and of incense, except for purposes of ‘perfuming’ the church.

“The necessary alterations in the mode of conducting Divine Service in the churches concerned are to be made not later than Advent Sunday next.”

It was a cause for unfeigned satisfaction to the Vicar to have been allowed to have a hand in these and similar negotiations, especially as they always seemed to result in forging closer those intimate ties of confidence and affection which it was ever his desire to promote between the Bishop and his clergy. The correspondence which these questions involved always concluded with expressions of mutual trust and a recognition of the spirit of loyalty, both to authority and to principle, which were important factors in arriving at a satisfactory conclusion.

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It was only natural, considering the position which the Vicar occupied in the diocese, as outlined in the foregoing words, that he should, probably at the suggestion of the Bishop, have been selected to give evidence before the Ecclesiastical Commission on Disorders in the Church in 1904-1906. S. John's was one of the Churches visited in a surreptitious manner for the purposes of collecting evidence against prevailing practices. The evidence was, as in so many cases, full of inaccuracies, and the Vicar had no difficulty in disposing of them—but it also gave him the opportunity of making a valuable contribution to the evidence on which the Commissioners based their report from the point of view of a typical parish priest. A large portion of his evidence dealt with the question of Church Courts. It was unfortunate (possibly) that he had been selected to deal with this matter, for it was one of which he had made no special study, and in which he laid no claim to be an expert. It was indeed somewhat outside his province, as he felt at the time.

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Though not strictly diocesan in character, there are some other matters of a more or less extra-parochial and public nature which call for some notice, and may be most conveniently included in this Chapter. Such, for instance, are his relation to the Confraternity of the Blessed Sacrament, and the English Church Union. He took a more or less active interest in both these Societies. He was President of the S. John's Ward of the Confraternity, which was composed of nearly two hundred members, all the time that he was Vicar, and the annual festival was from time to time held at S. John's. He was also a member of the Council, though of late years not a regular attendant, unless there was some special business which required his presence.

In the deliberations of the English Church Union, however, he took a more prominent part, and his work in connection with this may be best summarised in the words of Mr. H. W. Hill, the Secretary of the Union.

“The writer has been asked to say a few words as to Canon Brooke and his connec-

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tion with the English Church Union. Canon Brooke joined the Union in June, 1869 ; he was proposed for membership by Dr. Bright of Christ Church, Oxford, and seconded by Canon S. Raffles Flint. Canon Brooke became a member of the Council in 1879, and retained his seat until the day of his death. His attendance at Council meetings during the greater part of that period was fairly regular, and he was one of those members whose opinion was always sought on any difficult matter. A glance at the years from 1879 to 1911 will suggest to those who have been keenly interested in the work of defending and maintaining the doctrine and discipline of the Church how often Canon Brooke's opinion must have been sought and valued. Of late years the Education controversy had occupied him much, and that is an interesting story. In December, 1905, at the last Council meeting that year, an important discussion took place as to the events which would be likely to occur in the new year, and a confident opinion was expressed as to the incoming of the new Government. It was known what their Education policy would be, and it was decided to hold a meeting of the Union in February, 1906, and not to wait for any Bill or declaration of policy, but to formulate principles and

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hoist the flag. A committee was appointed to draft resolutions embodying those principles. Canon Brooke was a member of that committee, and the service he rendered should never be forgotten. That E.C.U. meeting, at which he attended and spoke, was the forerunner of the magnificent series of meetings held all over the country in 1906, which did so much to encourage Churchmen in supporting their principles, and in the end defeated the Bill. Canon Brooke was heart and soul with the Union in its great work of defence. He spoke at the Union's great meeting at the Albert Hall in 1902, giving earnest utterance to principles which are as necessary now as they were then. His last attendance at the Council was on June 7, 1911. He was thought to be looking white and ill; it was three weeks before he was called hence. That Council day happened to be Lord Halifax's birthday, and Canon Brooke, remembering that circumstance, caused a telegram of congratulation to be sent. The writer had had the privilege of knowing Canon Brooke during many years in South London, and his experience led him to keenly appreciate his stirring qualities. All who worked with him on the Council of the E.C.U. knew the value of his sage judgment, and the officers of the Union can bear testimony

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to that generous confidence which he reposed in those who were engaged in a work at many times delicate and difficult. In times of panic, when plans of action were misunderstood and misrepresented, Canon Brooke was always a staunch and devoted member of the Union. No better instance of this can be given than by quoting his words, spoken at the E.C.U. meeting held during the Congress of 1898 at Bradford, a critical and troublous time. ‘I rejoice in the present crisis,’ he said, ‘because I believe—using the word “believe” in the same way as when I repeat the Creed—that nothing but good to the cause of CHRIST will come from it. The enhancing or the lessening of the immediate troubles must depend, in the first place, on the action of our episcopal rulers. And I hope there will go out from the meeting to-night a great declaration of loyalty to our Fathers in GOD, an assurance of the support of all true Churchmen to the first Church principle of obedience to authority. Then, in the second place, it would be false modesty not to acknowledge that the enhancing or lessening of present difficulties depends upon the way in which the English Church Union faces them. This is undoubtedly a great Society; and, echoing what the previous speaker has said, I hope it will become a

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much greater Society. We possess great influence, and it is a most serious responsibility to wield that influence aright. We all know that our much-loved and much-revered President will never spare himself in any way when it is a question of advancing the cause of the Church; and the President has the support of the Council of the E.C.U. which gathers round him from time to time.' ”

No better words than these could be found to describe Canon Brooke's attitude to the Union. They are expressive of the position which he took up from the day he joined till the day he died.

CHAPTER VIII

EDUCATION

NOWHERE is the generosity and large-heartedness of Canon Brooke's character more evident than in his work for education outside his own parish of S. John's.

As a member of the London School Board from 1882 to 1888; as Secretary to the Rochester (afterwards Southwark) Diocesan Board of Education; as one of the leading members of the National Society; as the Founder and Chairman of the Kennington Church Pupil 'Teachers' Centre, afterwards reconstituted as the Kennington Secondary School for Girls; finally, as the Founder and builder-up of S. Gabriel's College for the training of elementary schoolmistresses, he has done work for the Church and nation at large, the fruits of which are yet to be

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gathered in. The brief record which follows of his labours in these various fields will give some idea of the greatness of that work and its far-reaching influence.

I. *The London School Board*.—In 1882 Mr. Brooke was elected a member of the School Board for London. His election was almost an after-thought. Very late in the day he was induced, under strong pressure from Canons Erskine Clarke and Evan Daniel and the Rev. G. T. Palmer, Rector of Newington, to offer himself as a candidate. But the shortness of the time that could be spent in canvassing proved to be no hindrance, for he came out triumphantly at the head of the poll for the Lambeth Division with 34,896 votes, this being more than twice as many as Mr. G. C. Whiteley received, who stood second for this division, and 12,000 more than any other member in London. Among his colleagues were Mr. E. N. Buxton (Chairman), the Hon. E. Lyulph Stanley, Sir E. H. Currie, Miss Helen Taylor, Mrs. Westlake, and Mr. Mark Wilks.

The Board met every week, and the records



St. Gabriel's College
(Exterior.)

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show that from these meetings he was scarcely ever absent. But the most laborious part of the work was done, not at the general meetings, but by the various standing committees. He was elected on to the Statistical and Law and Parliamentary Committee, and on to the School Management Committee. The work of the former consisted largely in dealing with the problems of school accommodation, the erection of new buildings, the acquisition of new sites—each recommendation of the Committee usually producing a protest from the local rate-payers that the proposed new school was not required. Though a strong supporter of the voluntary schools, “he recognised from the first,” says a fellow-member (Canon Jephson), “that elementary education must be provided for all children, and that since the Church was unable to provide accommodation for them, the State must do so, and do it thoroughly. He supported the provision of new schools where there was proved necessity for them, and often was to be found on the side of the forward School Board policy.”

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The business of the School Management Committee was, as the name implies, the working of the schools. Probably no position, short of a dictatorship, could have been more congenial to the educational enthusiast of those days than a seat on this Committee. Everything in the field of elementary education came under its notice, from broad questions of educational policy, such as the establishment of central classes for the instruction of pupil teachers, down to the exact amount of knitting which should be required from an infant of five. Every new idea, every new book, was hopefully submitted to the criticisms of its members. They were able to survey the work done in a large number of schools of varying types, they could experiment on a fairly large scale, and they had considerable funds at their disposal.

An instance of their minute investigation of details is to be found in the records of 1884, when the School Management Committee had under special consideration "the position of infants of five years of age and under," and

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drew up a memorial on the subject which was forwarded to the Education Department.

“Some specimen time-tables, approved by Her Majesty’s Inspectors, will help to show to what severe training these babies are subjected. It is usual to find five, six, seven, eight, and even in one case nine and a half hours, per week devoted to teaching reading; from three to five hours to writing; from two to five hours to counting; from half an hour to an hour to spelling, and three and more to needlework, whilst kindergarten and physical exercises and object-lessons occupy a very small amount of time, and free play and games little or none. . . . The early lessons should be in language, and given through the medium of pictures or lively object-lessons on the common natural objects of daily life. These should be varied by continually recurring physical exercises, free play, games, singing, or varied occupations calculated to train the eye and hand. . . . The Board therefore earnestly pray that your Lordships will discontinue the examinations in reading, writing, counting, needlework, and knitting for infants, until the completion of their fifth year.”

My Lords replied somewhat lamely that Her Majesty’s Inspector did not draw up the time-

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table, but the protestors pointed out that his "approval" was necessary, and that as all the time-tables in one area showed a terrible similarity, this approval was evidently more than formal. There, as far as the records of the Board's proceedings show, the matter ended ; but "the position of infants of five" was probably soon rendered more endurable to them by these efforts on their behalf.

A question of much greater difficulty, and one in which Mr. Brooke took a special interest, beset the Board during this session. This was the instruction of their pupil-teachers. These young persons had been spending the greater part of their days teaching, and their evenings in studying. They were taught individually by the head-teachers of the schools in which they served—that is to say, they received such instruction as one wearied mind can infuse into another during or at the end of a hard day's work.

It was now proposed to establish Central Classes for the instruction of pupil-teachers, which they could attend when not serving in

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their schools. The system of the present day by which the pupil-teacher is not herded with others of his kind, but sent to an ordinary school where ordinary young people are to be found who care nothing for education and have never heard of the Code, had either not yet been thought of, or had been dismissed as impracticable. But the establishment of Central Classes was obviously a step in the right direction. It relieved the heads of departments from the individual instruction they had been forced to give, and it provided for the pupil-teacher better conditions of study. But obviously, also, it was a scheme which demanded increased expenditure. A corner of the school-hall and occasional instruction would no longer serve the pupil-teacher. Special class-rooms and teachers must be provided for him. As there were more than a thousand pupil-teachers in the Board's service at this time, the necessary expenditure promised to be considerable, and on this ground the scheme was strongly opposed by those members whose guiding principle was economy at all

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costs. A special committee, which included Mr. Brooke, was appointed to consider the expenditure aspect of the scheme. Their advice finally prevailed, and the Central Classes were established in 1884. Pupil-teacher labour was now thoroughly organized, and the Committee in a short time reported : “ There is no doubt whatever that the pupil-teachers receive more efficient instruction under the present system.”

The Pupil-Teacher question, however, was only one of many. The fixing of school fees was a perpetually recurring problem ; penny dinners, the revision of the scale of salaries, the appointment of teachers and managers, the introduction of manual work and physical exercises into the schools, the establishment of evening classes, are a few of the matters which occupied the School Management Committee. Technical education was being talked of too, though as yet no definite scheme had been drawn up.

At the close of 1885 came the School Board election. The unwieldy Lambeth Division was

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now split. Mr. Brooke was second among the four members who sat for the Eastern Division his colleagues being the Rev. A. A. W. Drew, Mr. T. E. Heller, and Mr. G. C. Whiteley. The new Chairman was the Rev. J. R. Diggle, and among the new-comers on this Board were Mr. (now Sir Joseph) Savory, the Rev. R. Rhodes Bristow, the Rev. J. J. Coxhead, and Sir Richard Temple. Mr. Brooke became a member of the same Standing Committees and in addition was elected on to the Evening Classes Committee. He had assisted in drawing up the original plan for evening classes which had been opened for the first time a few years previously. Owing to the conditions imposed by the Code the programme they offered was a somewhat severe one. The Board now received a memorial from the London Trades' Council asking that recreative and practical subjects might be introduced into the evening classes (such as musical drill, singing, drawing, modelling, carving, cookery, etc.), and oral teaching and object-lessons illustrated by the magic lantern. This, which would to-day be

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considered a very moderate request, was a daring innovation, and as such did not commend itself to the more timid party then in the ascendant. However, they “consented to receive voluntary help in the work.” Thereupon the Recreative Evening Schools Association was formed and began to carry out some of these ideas in a few classes.

The Board were afraid—presumably of my Lords or their constituents—but the new Association knew no bondage, and its members entered with gusto upon their self-imposed task of enlivening the evening classes. The report of the Evening Classes Committee shows that the magic lantern soon made its insidious way into the evenings when the ordinary classes met. “It was used in the hour of instruction required by the Code to illustrate subjects taught in the classes.” Then it is confessed that, “in the last half or so (!) of the two hours of meeting, singing and musical drill were taught.” *Facilis descensus!* After this it is not surprising to find that “in some cases entertainments were given on

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evenings when the ordinary classes were not meeting.”

All this was either very shocking or very spirited and delightful. “As the scheme was not commenced until the second term and then only in a few classes, the Committee reserve their remarks on the general effect of the scheme on the ordinary work of the classes for their next report.” This was in 1887. The Recreative Evening Schools Association accordingly continued their amiable endeavours for another year unchecked, when the Evening Classes Committee reported that the effect was an improvement in the attendance, and “the thanks of the Board are due to the Recreative Evening Schools Association for their valuable aid.”

This rapid development of the evening classes was only one of the ways in which the spirit of the times was manifested. The progress of education in any country is usually marked by an oscillation between an academic and a utilitarian ideal. The utilitarians had been suppressed for some years since 1861 by

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the somewhat narrow regulations of the yearly Codes, and how cramping these could be may be gathered from the report of the Chairman of the Board in 1887. After commenting upon the need of manual training for boys, he adds that the Board's attempt to establish this have been hampered because "they have been surcharged by the auditors of the Local Government Board with the slight expense which has been incurred in providing the necessary wood." But the utilitarians were coming to the front again, and appeared as the advocates of technical education. A Bill was introduced into Parliament, but was dropped. Thereupon the Birmingham School Board decided to send a deputation to the Education Department to urge the importance of reintroducing it, and invited the London Board to join them. On to this deputation Mr. Brooke was elected. Some months previously he had been elected on to a special committee of the Board to consider "the subjects and methods of instruction in the Board's schools." In their report they expressed themselves as anxious

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for the lightening of the infant curriculum, the lessening of the amount of time required for spelling, grammar, dictation, and parsing, the spread of technical education, the introduction of lessons in clay modelling, slöjd, and various manual occupations, and urged the importance of including physical exercises in every timetable. It is now hard to believe that there were at that time ninety-one of the Board's schools in which no provision was made for the last subject.

This was a matter which Mr. Brooke had very much at heart, and any attempt to improve the existing conditions was sure of his hearty co-operation. It was during his membership that Crampton Street (one of the schools in his division) was equipped by Lord Brabazon (now Earl of Meath) with the complete apparatus of a Swedish gymnasium.

The Chairman's report for 1888 supported these views. He said :

“There is not in the curriculum anything that ennobles labour, and the boys are given an undue bent towards clerkly and non-manual

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pursuits. . . . Disinclination for purely mental work on the part of boys is also one of the causes of truancy. . . . The history of education under the Revised Code of 1861, subsequently developed under the yearly Codes of an Education Department, shows that the original conception of an education almost entirely similar for all children of the same age, has been gradually modified by the recognition of the necessity of giving diverse treatment to the various descriptions of children, and of granting more freedom to teachers and managers in meeting local and social wants. The movement in this direction should be quickened, and more consideration should be given to the development of the special faculties of different children."

By technical education the Board meant "the education of all the faculties necessary to produce industrial excellence," but not the teaching of the practice of any trade or industry.

Scotland, as usual in advance of England in educational matters, had already got a Technical Education Act, but by the time the English Bill became law Mr. Brooke had ceased to be a member of the Board. At the 1888 elec-

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tion he stood again, but was defeated, to the extreme mortification and surprise of his many supporters, who, unfortunately looking upon his election as a certainty, gave away most of their votes to a candidate whose chance was held to be less. He had been a member of the Board for six strenuous years.

“His earnest co-operation,” writes Canon Jephson, “was not only useful inside the School Board offices, but gave encouragement to many outside, and disarmed opposition. He visited his schools, and knew the teachers, and many a teacher owes to his kindly inspiration an enlarged outlook on the important work of life. It is pleasant to think that many of the elder teachers look back on their relations with him as one of the most satisfactory periods of School Board days. Many boys and girls, too, even in those remote days, were enabled to enter on the career of teacher by his advice and generosity.”

His colleagues recall his enthusiasm, his earnestness, and his common sense.

“My recollections of him,” writes Sir Joseph Savory, “are that he was not a speaker, but a worker. I do not remember ever hearing him

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speak. But what was of surpassing value was his influence, his devout and saintly bearing, his tender loving-kindness. He was one who daily ‘walked with God.’ ”

But perhaps the strongest testimony to the high estimation in which he was held by all parties on the Board is to be found in the following words of Lord Sheffield (in those days the Hon. E. Lyulph Stanley):

“ If I remember right, he was made Chairman of the Pupil-Teacher Sub-committee on his first election, and I had occasion to note his liberal and reasonable views which enabled him to protect the ‘centre’ system of teaching, then comparatively in its infancy, against the hostility both of some of his own side and some of the Liberal party.

“ Of course, Mr. Brooke was a strong champion of the voluntary schools, but he never allowed his partisanship to make him unfair or unwilling to aid in the development and increased efficiency of the Board-schools. He never, in the memorable words of Mr. Athelstan Riley, objected to ‘sharpen the knife which was to be used to cut the throat’ of the voluntary schools. His generosity and human sympathy with good work, whether tending to

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strengthen his own side or that to which he was opposed, made him the pleasantest and most loyal of colleagues, and I think I may say that though I may have offended him, he never offended me, and it was a matter of deep regret to me when he left the Board.

“Those who were associated with him on his own side can say more than I can of the work he did in founding S. Gabriel’s College. I am sure that though he founded it largely for the purpose of securing a larger supply of teachers trained in Anglican views, yet he loyally respected the convictions of the Non-conformists who were admitted to his hostel.

“I think I may say also, that though he did not possess what Bacon called the ‘dry light untinged by the affections,’ yet had he lived I could have looked to him to help to bring about a settlement of the Education controversy which would have recognised more fully than many who acted with him the need for a far ampler recognition of the rights of the community as distinct from the Churches in the direct management of the schools that all must attend.

“I cannot speak intimately of the details of his action in the sphere of politics applied to education; I can, however, speak most confidently of the inspiration all must have

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derived from the experience of his large-minded, generous, unselfish, and high-principled character."

Writing to his parishioners in 1888, after his failure in the School Board election of that year, he says :

"I cannot affect to regret very deeply the loss of my seat on the Board, for I shall now be free to give my undivided attention to the interests of our Church and parish. Of these none is more important at the present time than the maintenance of our voluntary schools side by side and in friendly rivalry with those of the School Board, so that those parents who desire it may have the opportunity of sending their children to schools, where not only is the Bible used as the divinely authorised moral handbook, but where the whole Catholic Faith as to the Person and Work of our LORD JESUS CHRIST, which alone can make the Bible thoroughly intelligible, is also clearly and definitely taught. To the Church has been committed the duty and privilege of feeding the lambs of the flock by the Good Shepherd Himself. No matter what be the disadvantages under which we have to work, our Church schools must be maintained."

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The new Bishop of Rochester, Dr. Davidson, was not slow to make use of so stalwart a champion of the cause of religious education, with whose views on the subject he was entirely in accord. He invited Mr. Brooke, in 1892, to become a member of the Diocesan Board of Education, and showed his sympathy with the forward policy which he advocated by nominating him secretary to the Board, and by appointing a committee to reorganize its constitution. The result was that the Board was to become a representative body, the electorate being the managers and head-teachers of all the Church schools in the various rural deaneries, and these electors were themselves to compose a Church Schools' Union, to which important local duties were entrusted. The central body was to be incorporated, in order that it might act as trustee of funds and school buildings, and conduct business operations in its own name. Its powers were to be delegated to a compact education committee, which should meet monthly, and report three times a year. Canon Brooke was for many

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years the leading spirit in that committee, while as secretary for the Church Schools' Union of Lambeth, Newington, and Kennington, he made it the most efficient Union in the diocese. Those were the days of the "intolerable strain" upon Church schools, and he was determined that none of them should be lost if diocesan effort could prevent the calamity. His own noble example at Kennington and the ever-ready sympathy and help he gave to others, together with the never-say-die policy which he constantly advocated on the Diocesan Board, had its effect. Again and again he refused to despair when his colleagues thought some particular case hopeless, and he was generally justified by the result. In the end his Bishop was able to say that scarcely a Church school in the diocese had been surrendered.

II. *The National Society*.—Side by side with this diocesan work, and much wider in its scope, was the work Canon Brooke did for religious education as a member of the National Society.

For the following account of that work we

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are indebted to Mr. Talbot Baines, the Secretary of the National Society :

“The whole cause of religious education,” in the words of the resolution passed by the Standing Committee of the National Society on July 5, 1911, “suffered a ‘profound loss’ in the utterly unexpected death of Canon Brooke, and the sense of that loss on the part of all connected at headquarters with the work of the Society has only been intensified by the experience of the months that have passed without him. For there was in truth no branch or aspect of the many-sided work of the National Society which had not been the scene or the occasion of well-directed and fully-informed activity on his part. He knew everything about all its work from the inside. For more than a quarter of a century he had been a member of the Committee, and he had become in that period almost an embodiment of its traditions and aims in every direction. And so it seemed a matter of course that he should be asked, and that, being asked, he should agree, to occupy posts, whether permanent or temporary, in connection with different branches of the Society’s activities which required a complete apprehension of, and capacity to fulfil, its collective purposes.

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“ Thus he had been since 1900 a member, and in recent years frequently acted as Chairman, of the Finance Committee, to which is delegated the detailed consideration of all questions respecting the application of the resources of the Society, and very particularly the determination of the grants to be voted in aid of Church school managers in all parts of the country who seek the Society’s help, either for the building of new schools or for the enlargement, improvement, and repair of existing buildings. For the guidance of this, which is in truth still by far the most important department of the Society’s work, Canon Brooke possessed a combination of qualifications which were singularly helpful—in his personal acquaintance with the kinds of problems to be dealt with, his extensive knowledge of the clergy, and his profound sympathy with the difficulties of school managers, together with his sense of the necessity for making the funds of the Society go as far as possible. Similarly, when it came to be a question of the arrangements for the conduct of a great litigation—like the Swansea case, the issues of which were of first-rate importance to all Church schools under unfriendly local authorities—Canon Brooke was asked, and assented, to share the responsibility with an eminent lawyer.

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“Of the *Depôt* Committee Canon Brooke was long a member, and in that capacity, and also during the last two or three years as Sub-Treasurer of the Society, he was specially associated with the treatment of various questions of a totally different character from those so far alluded to—viz., the management of the wholesale publishing department of the Society, and the large retail establishment for the sale of educational requisites connected therewith. He had for many years been Chairman, as one of the National Society’s representatives thereon, of the Archbishop’s Examining Board, which is charged with the important duty of superintending the arrangements connected with the examination in religious knowledge of the candidates for admission to Church training-colleges and of the students in those colleges, especially towards the end of their academic course.

“Again, Canon Brooke was a member of the General Council of Church Training-Colleges, which was called into existence in the autumn of 1907 by the attack on denominational colleges made in Mr. McKenna’s Regulations of that year, while for many years he had been a member of the Governing Body of the National Society’s Training-Colleges of S. John’s, Battersea, and S. Mark’s, Chelsea. He was

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also from its start Chairman of the Committee of Management of the National Society's Hostel, at Grove Park, for young Churchwomen attending the Day Training Department of the Goldsmiths' College, New Cross.

“ Though no lover of controversy, he felt constrained to bear an active part in the resistance offered by the National Society to the series of Bills for the undenominationalising of elementary education brought in by the Government of 1906. And after the failure of the last of those measures, he served on the very important special Committee, appointed on the motion of the late Mr. Talbot, to consider legislative proposals based on the principles of parents' rights and religious equality, which resulted in the framing, in conjunction with a Committee of the Canterbury House of Laymen, and a Committee of Midland and other Churchmen, sitting at Birmingham, of what is known as the Salisbury Scheme for the settlement of the Education Question, which has obtained a very large amount of adhesion from Churchmen.

“ Of course, on the whole of his work for the National Society, and for the cause of religious education throughout the country, there reacted, with abounding benefit, his rich experience and knowledge as great benefactor

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and chief manager of the great schools of S. John the Divine, Kennington, and of S. Gabriel's College for the Training of Teachers.

“It will readily be understood how much nervous energy and thought were needed for the adequate treatment—and Canon Brooke always went thoroughly into everything that he touched—of the multifarious and often difficult problems involved under the headings which have been barely enumerated. The last six years of his life were full of deep anxiety to him and all lovers of religious education. But it was one of Canon Brooke's most delightful characteristics that, the more anxious the outlook in any direction, the readier he was, with ever genial cheerfulness and courage, though with the most modest estimate of his own powers, to devote time and to accept responsibility in connection with any great undertaking which he served. To him the special dangers and difficulties which of late years have beset the cause of religious education in many of its aspects, existed only to be grappled with and surmounted. His faith and courage never failed even in the darkest hours. His cheery presence kept up the hearts of those with whom he laboured. He would give up the most cherished private

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engagement in order to attend a committee meeting at a time of crisis, and the present writer recalls with a pang how Canon Brooke, because of the urgency of such an occasion, as he had represented it, relinquished the pleasure of taking a leading part, which he had been announced for, in the Speech Day festivities of his old school, Repton. Up to the very last he showed the same readiness to spend himself for the cause for which he cared so deeply. Not only was he engaged in June, 1911, on very important committee work at the National Society's Office ; not only was he present at the Society's Annual Meeting on June 14 ; but on the same afternoon he presided at the subsequent meeting of the members and friends of S. Mark's College (to the Governing Body of which he belonged), and delighted all present by the geniality and humour with which he conducted that quasi-domestic function. And this he did at the shortest possible notice, the expected Chairman being unexpectedly prevented from being present.

“Charles Edward Brooke was, in truth, a singular example of the combination of effective concentration and effective diffusion of energy and sacrifice. His parish, with its wonderful organization and beautiful and

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stately Church, and, above all, with its devotion to him as the ‘father’ of its spiritual life, is an eloquent testimony to the fruits of the dedication of his whole life to its service. The experience of the National Society, and the other great Church organizations with which he was connected, illustrates the manifold reserves of power which he retained, and consecrated absolutely to the holiest uses of the Church at large. The memory of such a life is a precious and lasting possession.”

III. *Kennington Pupil-Teachers’ Centre*.—Under the London School Board, Central Classes for Pupil-Teachers had been established from the year 1884. The first Church Pupil-Teachers’ Centre was founded by Canon Brooke in 1897. Realising the importance of the opportunity in the education of those who were preparing to be teachers, and the drawbacks inseparable from the mixed classes and the undenominational religious teaching of the Board’s centres, he brought a proposal for the establishment of a Church Pupil-Teachers’ Centre for Girls before the Church Schools Union of Lambeth, Newington, and Kennington, of which he was Chairman. They declined

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“to take the responsibility of a new Pupil-Teachers’ Centre,” while “wishing all success to the experiment as proposed by Mr. Brooke.” Whereupon, characteristically, he took the responsibility on himself, and issued a circular to the Managers of the Voluntary Schools of the district containing the following statements :

“I have made preliminary arrangements for the establishment of Central Classes for Girl Pupil-Teachers who reside, or are in schools, within the area and in the neighbourhood of the Local Church Schools Union. Longfield Hall, Camberwell, has been taken, and Day Classes for Girls will, all being well, begin on Monday, January 17, under the superintendence of the lady principal, Miss Evers, L.L.A., S. Andrews, who has had great experience in the training of pupil-teachers, having been a governess for five years in Whitelands and Fishponds Training Colleges, and senior assistant in the Hackford Road Pupil-Teachers’ Centre. She comes with the highest credentials possible, and will, with her assistant, give the whole of her time to the work. . . .”

“As soon as possible a representative committee will be formed for the management of

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the new centre, and their first duty will be to consider, and, if they approve, confirm, the arrangements which, for the sake of expedition, I have made myself personally responsible for." . . .

"A site has been procured for the erection of a permanent centre. The new building can be ready for occupation by the end of the summer holidays."

So the work began in January, 1898, with thirty pupils, speedily increasing to forty, and then to eighty-six. The new buildings were opened in July of the same year by the Bishop of the diocese, supported by the Bishop of S. Albans, and from that time it went forward with increasing numbers, once rising to one hundred and eighty, and with a continuous success, to which the reports of H.M. Inspectors bear witness year after year :

"Most zealous and skilled work is being carried out, and the tone is simply admirable."

"It is impossible to speak too highly of the excellent influence which this Centre brings to bear upon the girls attending it."

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“The thoroughness and zeal with which the work is carried out reflect the greatest credit on students and teachers.”

The example thus set by Canon Brooke, and the success attending his experiment, heartened others to make a like venture. In Battersea, in Liverpool, in Stoke-on-Trent, Church Pupil-Teachers' Centres were started, taking Kennington for their model.

When, in 1904, new Government Regulations came into force, which practically put an end to Pupil-Teachers' Centres by enacting that all pupil-teachers must pursue their education in secondary schools, the Kennington Centre, which had already formed classes for younger girls as part of its organization, was promptly converted into a Church of England Secondary School. Its buildings were enlarged, it received recognition from the Board of Education, and it was placed by the London County Council on its list of schools to which its scholars might be sent. The school was thus brought under the Board's Regulation for Secondary Schools in both Secular and Reli-

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gious Matters. A new scheme for its government was prepared, and a body of Governors appointed, including representatives of the Lambeth and Camberwell Borough Councils, and four representatives of the London County Council.

Canon Brooke, as Chairman of the Governors, was always in his place at their monthly meetings, entering into every detail of the management of the school, acting as its correspondent, and holding himself responsible for its finances. In this, as in all his great work in the cause of religious education, having put his hand to a thing, he carried it through with unflagging zeal, undeterred by the difficulties and limitations imposed by departmental regulations. It was part of his greatness that what was inevitable he accepted, and worked on in spite of it, making it serve the one end he had in view. The school remains the only Church Secondary School for Girls in the district, carrying on its good work in spite of severe competition, by supplying a definitely Christian education to children whose parents desire it for them.

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IV. *S. Gabriel's Training College*.—But the crown of his work in the cause of Christian education was the founding of S. Gabriel's College for the Training of Women Teachers in Elementary Schools.

It had long been Canon Brooke's desire to establish a training college for teachers in the diocese, and it happened that just after his Pupil-Teachers' Centre had been started, he received a letter from the Bishop of Winchester (the present Archbishop), asking advice on behalf of a friend of his, Miss Bishop, who had recently resigned the Principalship of the Royal Holloway College, and wished to do some work for elementary education. "Will Miss Bishop come and see me?" was the prompt reply—so she went. "What sort of work do you want to do?" "I should like best to be at the head of a training college for teachers, but it appears that in all the Church training colleges these posts are filled by clergy." "Yes, so far they have been; but why shouldn't we start a new training college? . . . Will you go back and talk to my Lord of

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Winchester about it, and I will talk to the Bishop of Rochester." So the plot began.

The first and apparently insuperable difficulty was to get my Lords of the Education Department to sanction a scheme for a Church training college. The two Bishops took the matter up warmly, and in February they approached the Department with the offer to build a Church training college in the Diocese of Rochester for about a hundred resident women students, and the request for its recognition by Government. The offer was met by a definite refusal. Sir John Gorst, Vice-President of the Education Department, felt that the Department would be forced to decline to recognise a college conducted as a Denominational Institution. So for some months the project stood still. But its promoters were not people to acquiesce in defeat. And in June they held a meeting in the Bishops' room of the House of Lords to discuss the situation. The Archbishop of Canterbury (Dr. Temple), whose co-operation they had secured, suggested that it might be possible to obtain the sanction of the

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Government if the scheme could include admission of members of other denominations as day students to share the benefits of the training in secular subjects.

The meeting accepted the suggestion, and the Archbishop went straight to the Duke of Devonshire (President of the Council), and laid it before him. The Duke assented to the principle, and undertook that the Government should recognise the college if it would provide accommodation for as many day students as residents, and admit them, under a strict conscience clause, without regard to their religious opinions. The Archbishop returned to the meeting and announced this decision, and the proposal, thus conditioned, was at once embodied by the Bishop of Rochester in a formal letter to the Department. After six weeks' delay the answer was received: "My Lords consent to the proposed residential Church of England Training-College, accommodation being provided for a number of day students equal to that of the residential students, who shall be admitted to all the benefits of the

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training given by the college under a strict conscience clause."

From that moment things went forward. Before the end of the year Canon Brooke had bought the site—a most advantageous one, facing a County Council park—at a cost of £4,200, a committee had been formed, and a subscription list opened.

From the first, Canon Brooke made himself responsible for the cost of the building. The first contract was for £46,000 ; the total cost, including fittings, amounted to about £60,000. Many letters of sympathy were received from leading Churchmen wishing God-speed to his enterprise, and liberal subscriptions flowed in from Church-people, including a grant of £500 from the National Society and £2,500 from the Society for Promoting Christian Knowledge, together with princely gifts from himself and his family, amounting in all to about £20,000.

He made most careful provision for safeguarding the college as a Church of England institution, and he arranged that at his death

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the property, free of all debt to his estate, should be placed in the hands of the Fidelity Trust, to be administered for the purpose for which he founded it.

The foundation stone of the college buildings was laid on July 14, 1899, by the present Marchioness of Salisbury, then Lady Cranborne, Canon Brooke having been admitted to the office of Chaplain, and Miss Bishop to that of Principal, by the Bishop of Rochester on the morning of that day. Building operations were at once hurried forward, in order that the house might be ready for occupation the following year. But meantime Canon Brooke insisted that the actual work of the college must begin at once, on however small a scale, so a house was found and fitted up on Denmark Hill, and another in Vassall Road, and thirty-two students were received for their first year of training.

To some, this seemed needless hurry and expenditure, but the event has proved how wise was his decision; for there, in the intimacy of a small household, and with the

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enthusiasm of a new venture, the tradition of the college life was founded—a tradition of thoroughness in work and reverence in worship, of gentle manners, and good-fellowship and confidence between staff and students.

There was no detail in the equipment of the College with which he did not concern himself. He had a strong belief in the influence of surroundings on character. Stately buildings, spacious rooms, good furniture and pictures, a refined domestic life, must help to lift up the tone of the students, and so to fit them the better for their future work as teachers. Therefore, nothing was unimportant. The plans were drawn up under his minute supervision, the furniture and fittings chosen with the wise liberality and perfect taste which were characteristic of him.

The provision of a large Day Department as a condition of State recognition involved, of course, serious additions to the plans and the cost. It was liberally fulfilled and most loyally administered. Not only was all the additional accommodation in College provided,

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but also a hostel, on an undenominational basis, for the residence of day students from a distance, was established, Canon Brooke undertaking the financial responsibility as a private venture till 1904, when the Board of Education took up the system of hostels, and gave them Government grants. The religious liberty of Nonconformist students, thus admitted, was absolutely safeguarded by the regulations he made for them. They were not to attend the Church services in the College Chapel, nor the Courses of Religious Instruction in Church Doctrine ; but Bible Classes, and instruction in the teaching of Holy Scripture in the schools, were provided for them, in which the utmost care was taken to respect their religious convictions, and, at the same time, to help their spiritual life. Family prayers were said in the hostel every day, and on Sundays they were to attend such places of worship as they, with the approval of their parents, desired.

When, in 1906, the Archbishop of Canterbury urged upon all Church Training Colleges that, in order to secure their position against

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effective attack, they should proclaim their readiness to provide for the admission of a certain number of day students on an undenominational basis, he wrote thus :

“ When S. Gabriel’s College was founded a few years ago, the Unionist Government sanctioned just such a scheme at the request of Archbishop Temple, the present Bishop of Southwark, and myself. The plan has worked admirably, and has not prejudiced in any way the denominational character of the College, which is second to none in the thoroughness of its Church teaching.”

Indeed, there has been abundant testimony to the fairness with which the scheme was carried out from students and their friends of all denominations, and from such champions of undenominational education as Lord Sheffield and Dr. Clifford.

In September, 1900, the buildings were ready for occupation, and staff and students took possession. For the first three years the largest room in the College, now the Community Room, served as the Chapel. The beautiful Altar, and Altar furniture, and the

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organ were given by Canon Brooke, and were dedicated by Archbishop Temple when he came in October to give his benediction to the College.

In 1903 the Chapel, Canon Brooke's gift, was built. The story goes that, being remonstrated with by a near relation, who saw with natural alarm the inroads on his capital which the College had made, he asked how much still remained to him, and on being told, exclaimed, "Good! then I can build them a chapel," and forthwith summoned the architect. It is so exceedingly characteristic that one is tempted to believe it true.

The Chapel, designed by Mr. Philip Robson, the architect of the College, and built by Messrs. Garrett, the College builders, was dedicated on the Saturday after Ascension Day, 1903, a day observed every year as the College dedication festival. The Bishop of the diocese was the celebrant at 8 a.m., and at 11 a *Te Deum* was sung, and the Archbishop of Canterbury preached the sermon. In it he spoke of the "buoyant courage and



St. Gabriel's College Chapel
Interior

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hopefulness of a generous heart to whom we owe more than we can easily express in words, who has given us this beautiful chapel, this new source of daily inspiration and strength at our centre, which from to-day onwards will be the loved, the peculiar 'holy ground' for successive generations of students, each of whom will feel it all her life long to be the place to which her thoughts turn back in reverent thankfulness."

The success of the College in its professional work was a source of great happiness to its founder. In many respects, besides its buildings, it had been a new departure. Staffed by women of high attainments, but whose experience had been gained in quite other fields of educational work; uniting resident and day students in one corporate body; making its domestic life and its internal regulations as far as possible those of a College of University rank; it had to justify its existence. And from the first, as judged by examination lists and inspectors' reports, it took its place in the front rank of the training colleges.

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In 1901 H.M. Chief Inspector, Mr. Scott Coward, reported to the Education Department :

“ If I were asked to name a College with an ideal staff at this moment, I should indicate the Liverpool Training College and S. Gabriel’s, Kennington. The constituent elements widely differing, each possesses a body of teachers admirably qualified for the task set them. I regard S. Gabriel’s as on the whole the best illustration of what a Training College started at this juncture should be. I anticipate great things from it.”

The following year, after an inspection which lasted several days, he writes :

“ I am much gratified to find such thorough efficiency as prevails in the College. Its staff, its equipment, its aims, its methods, are of the highest, and it is beginning to send out highly-qualified teachers into the elementary schools.”

In 1906 Dr. Airy, who succeeded Mr. Scott Coward, reported after his inspection :

“ It is a great satisfaction to report upon a College where so much calls for congratula-

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tion, and where in especial so cultured a tone pervades both the academic and the social life of the students."

When, in 1907, the attack was made upon Church Training Colleges by Mr. McKenna, President of the Board of Education, by regulations requiring them to admit candidates as residents in the order of their application, without regard to their religious faith, S. Gabriel's occupied a position of comparative safety. It held letters from the Board, dated 1898, definitely sanctioning its foundation as a College for Church of England residents only, but with a Day Department open to Nonconformists ; and these letters could hardly be repudiated even by a Minister who offered Government assistance in the manipulation of their trust deeds to Church Colleges, in order that they might comply with his demands.

None the less, Canon Brooke was in the forefront of active opposition to this flagrant breach of faith. He was a prominent member of the General Council of Church Training Colleges, which was then formed under the

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Chairmanship of the Archbishop, and, by his uncompromising assertion of the impossibility of trifling with foundation trusts, he did much to strengthen the resistance which resulted, not indeed in victory, but in a modification of the regulations under a new President, Mr. Runciman, which for the moment saved the situation.

He was no lover of controversy. In all the war of words which filled the newspapers at that crisis he took no part, but he held firm to what he knew to be right, and helped others to hold firm too.

The latest addition to the College was the Assembly Hall, built in 1910 at a cost of £2,800, able to seat five hundred people. It was opened on February 4, 1911, by H.R.H. Princess Christian, and it had been arranged that at the opening ceremony Canon Brooke should make the introductory speech, giving the Princess a short history of the origin and growth of the College. It was a carefully compiled statement of all that had been done, but with all mention of the man who had done it carefully

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omitted, so that the Princess would have been left in entire ignorance on that point if the Bishop of Kingston had not, in his speech which followed, supplied the omission, and given honour where honour was due, to the great satisfaction of the assembled crowd of students, past and present. Never was so generous a giver, or one who took such pains to give in secret.

His work and influence in the College as its Chaplain are best told in the words of the Principal. She writes :

“ He saw every new student individually within a few days of her entrance, giving her a kindly welcome and making her realise from the first his personal interest in her and readiness to help her. Every Friday evening he gave us an instruction in chapel, a work which he never missed, and never delegated to anyone else. In these ‘Friday talks,’ as he liked to call them, he would take the Creed or the Sacraments, or part of S. John’s Gospel, as his general subject, giving the students clear and definite doctrinal teaching, together with earnest and practical exhortations as to their spiritual and moral life, their preparation for

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Holy Communion, their prayers and Bible reading, their social duties, their future work as teachers. The last Friday that he was with us, June 23, 1911, was in Coronation week, and his instruction on that day will never be forgotten by those who heard it. The subject was the 'Sense of God's Presence.' 'In the great shows and festivities of the last few days that was the thought which had been borne in upon him—the immediate Presence of God, blessing and strengthening our King and Queen, guiding and governing our nation, with each one of us individually, always, everywhere. How are we to realise that Presence? It needs sustained effort on our part, because God cannot force Himself upon us, and the world, the flesh, and the devil will be always at hand to come between Him and us. The two great safeguards will be meditation and worship. We must use our set times of devotion more regularly and more worthily, not only for petition and thanksgiving, but for worship, for getting into His Presence and listening for His Voice. And in our daily work we must keep hold of that Presence by shooting up now and again short words of faith and prayer. Above all, at the Altar we can realise as nowhere else the actual Presence of our LORD, the Lamb that hath been slain; and

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from our Communion we can carry the sense of His Presence into all the affairs of our daily life.'

"The words were simple, but there was a fervour, an inspiration, about them which at the time stirred our hearts deeply, and still more deeply now as we look back to them. It was as if he had let us into the secret of his own saintly life.

"At our Sunday and Saints' Day Eucharist he was almost always our celebrant, and he spoke sometimes of the happiness he felt in these services. Indeed, the chapel which he had given us, and which had grown in beauty every year by the gifts of those who loved it, was a real joy to him. He loved to show it to his friends; he rejoiced to know how increasingly year by year it was the centre of all our College life. For Guild meetings, for Old Students' Days, he was always ready to give us the special services which we loved so much.

"And the students on their side responded—they could not do otherwise—to their privileges. They were proud to be able to say that they had been trained in 'Canon Brooke's College.' To meet some one when they had left College who knew Canon Brooke was a pleasure of which they would often write and tell me. Better still, to many, I know, (doubtless to

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many more without my knowing it) his teaching and his going in and out among us were an inspiration which has made all the difference to their life and work.

“For myself, it is difficult to say what yet must not be left unsaid—how great is the debt I owe to him. It must, I think, be a unique experience to work under a leader who gave one his fullest confidence, on whose judgment in times of difficulty one could absolutely rely, who entered into all our College concerns, big and little, with a sympathy and an enjoyment which never failed us, who set before one an example of service and inspired one with the courage to try to follow it. I look back over twelve years of my work under him, and I can recall nothing but the most affectionate confidence and the most unfailing help; a generosity of appreciation which often filled me with shame, but which yet was an incentive to go on and do something less unworthy of it. He often spoke thankfully of the spirit of reverence which prevailed in the College, and of the thoroughness which characterised its work. It never seemed to occur to him, though it was obvious to us who knew him, that his influence and prayers were the inspiring and sustaining power.”

CHAPTER IX

FOREIGN MISSION WORK

THE defeat of the Vicar in the London School Board Election of 1888 came as a bitter disappointment to his friends at the time. It meant an immediate separation from work in which he had taken a deep interest, and where his influence was of a character that was almost unique ; but it set him free at once for tasks of another kind which were certainly not less important and engrossing.

When the newly-elected Board met for business, there was some idea of electing him as its Chairman—and, in fact, he was approached on the subject ; but for some reason the proposition did not meet with an approval sufficiently general to carry it through. It was this event, therefore, which marked the commencement of the special forms of activity

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which were destined to absorb so much of his time and thought during the remaining years of his life, firstly in connection with various diocesan organizations which have been already described, and secondly in connection with the Foreign Missions of the Church, which forms the subject of this present chapter.

It must not be supposed that he had taken no active share in this department of the Church's work hitherto—for that would be an altogether untrue statement of the case, as the following pages will show ; but it *is* true to say that henceforward he manifested an ever-deepening appreciation of the imperative claim which both our own fellow-countrymen abroad, as well as the heathen, had on the prayers and support of Churchmen at home. For many years past he had shown his practical interest in the Universities' Mission to Central Africa and the Oxford Mission to Calcutta, which were the chief representatives in the mission-field of the school of thought to which he belonged ; but now that he was no longer responsible for work in connection

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with the London School Board (with its multitudinous meetings, committees, prize-givings, and all that membership in that body involved), he was free to devote more of his time and energies to a department of ecclesiastical work which appealed very strongly to his sympathies.

I. THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

First and foremost, some mention should be made of his relation towards the Society for the Propagation of the Gospel in Foreign Parts, in which he took a very keen and active interest during the last twenty years of his life; and he became more and more profoundly conscious of the debt which the Church owed to this Society (as well as to the Society for the Promotion of Christian Knowledge, from which it sprang), and of the claim which it was justified in making on the support of all loyal Churchpeople. Fortunately, we are able to print a contribution from the pen of Bishop Montgomery, who was in a better position than anyone else to appraise the value of his

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labours in behalf of this venerable Society, and to describe the kind of influence which he brought to bear upon its deliberations.

“My own view of him,” he writes, “may be summed up in the word ‘spacious.’ As with his outward appearance, so with his soul and character. The laugh, the deep voice, the beard, the big form, gave you a happy and generous view of humanity. ‘All’s right in the world,’ came to one’s lips, not because all was well, but because here was a man who was going to make that world better.

“I never remember Brooke shrinking from any proposal because it was too big. You knew instinctively that he would vote for the forward movement; money must never stand in the way; that would come if we threw ourselves into any inspiring venture. On the other hand, it would never have occurred to anyone that he himself was a wealthy man. His dress, his manner, impressed you with the feeling that you were in the presence of a hard-working, hopeful, strenuous-natured parish priest who lived on the modest income of a South London clergyman. It was clear that it never had occurred to Brooke that inherited wealth was to be used for any purpose except to surrender it all, the whole of it, with joy for

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the LORD and His Church. The greatest of snares to the spiritual life seemed to possess no temptation for him, so much so that one asks whether, after all, the most beautiful Christian character may not be that which has wealth thrust upon it and uses it absolutely as a trust. Most of us have known some members of this august band of men and women who have either inherited wealth, or have had it forced upon them late in life, but with the like result. No one ever heard of large gifts from Brooke ; he gave in secret as a matter of course.

“ Holding strong views, it was his custom to rise generally somewhat late in Committee in order to express his views. At times, of course he desired to express his abhorrence of some resolution ; and one loved him all the more because he exhibited occasionally some very human limitations. I can recall on rare occasions his big form rising up, gloom upon his brow, as he prophesied ruin to the Society if a particular resolution were passed. In it he saw nothing but evil. All of us recall the manner in which, in deep and solemn tones, he used to begin with the phrase, ‘ I’m perfectly certain,’ with a characteristic emphasis on the adverb. For my own part, I used to foresee that, in spite of his warning thus prefaced, that particular resolution might pass after all, and that the world

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would not come to its end in consequence. Then, how well he accepted defeat, how genial and courteous he would be ! I also recall how some held that Brooke would not make a good Chairman of the Standing Committee because he held his own views so strongly, and would display partisanship. He was duly elected to the most responsible and weighty post that the S.P.G. has to offer, and I venture to say that we have never had a better Chairman. A Yorkshireman can be downright when he chooses ; a big voice is a great gift in the Chair ! Above all, his strong sense of humour enabled him to arrest with a happy sentence the first signs of unrest, and the angry waves subsided ere they broke upon the shore.

“In regard to Home Organization, I think his special interests centred in the problem of the training of missionaries. His special dread, on the other hand, was lest we should spend Mission money on the support of summer Chaplaincies on the Continent of Europe. Annually, I think, we had to assure him that no such funds had ever been employed for that purpose. The Far East also naturally claimed his attention for years, in consequence of his association with Bishop Corfe ; and it is well known now how, in 1911, he had determined to throw his whole influence

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into a movement to place the Korean Mission upon an adequate footing. He planned every detail for a great meeting in the Church House on the afternoon of the day of the consecration of Mark Napier Trollope to the Bishopric. That meeting was held, but after Brooke's death. No one who was present on the occasion could help feeling, however, that the presence of Brooke pervaded those memorable proceedings. But the spaciousness of his mind could not be curtailed by any one interest, and in a true sense all the world was his parish. In regard to health, every year I used to dread for him the season of Lent, and the months that intervened between Easter and his Swiss holiday. He became paler and more worn, and I longed for the summer rest on his behalf.

“But I have kept to the last the view of him in the S.P.G. House, which sums up all he was. Invariably before the meeting of the Standing Committee he used to steal away into the chapel whilst others were conversing together till the bell rang for prayers. There we always found him kneeling in a corner preparing for the duties of the next few hours, and there lay the secret of his influence. Just so, also, when I saw him in the Bethlehem tableaux, kneeling apart, as S. Joseph, I felt it to be a parable of his life.”

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II. THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

Next in order of importance, though not of time, comes his connection with the Universities' Mission to Central Africa. The relation of the Society for the Propagation of the Gospel to special missions, is a question which has aroused a good deal of controversy. The Vicar, realising the value of this great central body, was anxious that other missionary efforts should, as far as possible, work harmoniously with it, and he did his utmost to secure this result so far as the special missions with which he was connected were concerned. There are exceptions, however, to every rule, and he felt the position of the Universities' Mission to Central Africa (and some kindred missions) to be unique.

His connection with this particular Mission was a long one—longer, indeed, than his connection with any other branch of missionary enterprise. He first became interested in the new Mission, as it then was, in the year 1867, while

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still an undergraduate at Oxford. In that year Bishop Tozer—the second of the line of Bishops who have led the Mission in Central Africa—was in England owing to bad health. Among other places he visited during his stay was, naturally, Oxford, which, with Cambridge, shared the honour of responding to Dr. Livingstone's call, "I leave it to you," and of founding as a result the Universities' Mission. One of the meetings that the Bishop held at that time was in the rooms of Charles Edward Brooke, who had called together there his undergraduate friends to listen to the Bishop, and to be inspired with missionary zeal—at that time a far rarer commodity even than now. Little did the Bishop think what a prominent place his host on that particular evening was destined to take in the counsels of that Mission whose cause he came to plead. The place he might have occupied was, indeed, a prominent one—the most prominent of all. On August 27, 1882, Bishop Steere, the successor of Bishop Tozer, entered into his rest. It was during his Episcopate that the slave market of

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Zanzibar had been converted into the Cathedral of Christ Church, henceforward to be the centre of the Mission. The Bible and the Prayer-Book had been translated into the Swahili tongue, and many a fresh mission station established on the mainland. To succeed such a Bishop was no light task. Charles Edward Brooke was the nominee of the Committee for the post. On December 18, 1882, he received the following letter from Bishop Jackson, who was then Bishop of London :

“ I am empowered by a unanimous vote of the Committee to offer for your acceptance the Bishopric of the Universities’ Mission in Central Africa, vacant by the death of my dear friend Bishop Steere. I am painfully conscious of the extent of self-sacrifice which such acceptance demands ; but, on the other hand, there is the call to a work of the deepest importance and interest—a track traced out very closely in our LORD and Master’s steps.

“ I can only, however, leave the offer to your prayerful consideration, entreating God to guide your decision aright.”

Naturally, so important an offer was succeeded by several days of most anxious thought

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and prayer. However, at last the decision was made, and the offer refused. To that the Bishop of London replied as follows :

“I cannot be surprised at your decision ; though for Africa’s sake I regret it.

“There is, however, a great work to be done at home, in which may God’s blessing be with you.”

It must not for a moment be supposed that this important offer was refused from any lack of interest in the work of Foreign Missions in general, or of the Universities’ Mission in particular. We may, on the contrary, feel sure that the offer then made had the result of still further enkindling his missionary zeal, and especially for the work of this Mission.

In 1890 he became yet more closely connected with the Mission, being elected a member of the General Committee, and from that date to the day of his death he was one of the most regular attendants at the Committee, frequently occupied the Chair, and, in addition, served on various very important sub-committees.

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In the year 1910 his connection with the Universities' Mission was drawn even closer. It was now that he was elected to be Vice-Chairman of the Committee, while a few months later one who had for thirteen years served under him at S. John's, the Rev. Cathrew Fisher, was appointed Bishop of Nyasaland, the very post for which he had himself been chosen some twenty years before. His advice, his long letters, his warm interest, were absolutely invaluable to the new Bishop, who leant upon him more than upon anyone else in the overwhelming difficulties and responsibilities of his new office. Perhaps to no one more than Bishop Fisher did the death of his former Vicar seem at first, at any rate, to be an almost irreparable disaster.

The following is an extract from the vote of condolence passed unanimously by the General Committee of the Mission a few days after the death of their Vice-Chairman.

“Since the year 1890 Charles Edward Brooke has been associated with our interests and doings in Central Africa in the most intimate way, and

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even a few days before his death was at the office working at our business with an earnestness and vigour which gave no warning of coming disaster. In addition to the burden of a great parish and much public work outside it, he maintained a devotion to the Mission cause which never flagged, keeping himself fully and accurately informed upon all that was going on, and following the fortunes of the Mission with the deepest and most practical sympathy. Throughout the twenty years of his association with us, it has been an abiding strength and encouragement both to the missionaries and to the home-workers to know that his goodness, his warm heart, and his force of character, his knowledge of affairs, and ready help were at hand and at their disposal. These will be greatly missed, and by no one more than the Bishop of Nyasaland, who was at one time his curate, and has always looked to him for guidance and help.

“His colleagues on Committee wish to give permanent expression to their grief and sense of loss by the death of so able and inspiring a friend and helper, and to their gratitude for the long and devoted service which has meant so much to the Mission, and to all who have had the privilege of serving it with him.”

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III. THE ENGLISH CHURCH MISSION TO COREA.

If the Universities' Mission to Central Africa owed much to the labours of the Vicar, there is certainly another Mission which is so intimately connected with his name that it may claim to owe him an even larger debt. The Mission to Corea was, in fact, though not his own creation, the one which grew up in its early stages under his guiding hand, which incorporated into its system some of his most fondly cherished schemes, and which was identified in a very special sense with the parish and church of S. John the Divine.

As far back as 1879 he discussed with his friends the possibility of founding in the parish what, for want of a better name, was to be called "A Propaganda for Foreign Missions"—a house in which young men could be trained to be missionaries. It was essential to the scheme that the men, whether they were graduates or were educated in the house, should be sent to their work abroad in places

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where they were *needed*, not in places of their own *choosing*. The head of the house, acting with the Bishop of any particular diocese, would select the man whom he and the Bishop thought most suitable for the work which had to be done.

Nothing came of these discussions at the time. Ten years later, however, Archbishop Benson founded the Mission to Corea by selecting the Rev. C. J. Corfe, a Chaplain of the Royal Navy, to be the first Bishop. He had never been in Corea, but having served for four years in the flagship on the China Station, Mr. Corfe was supposed to have some acquaintance with the Far East. The Vicar had then been for seventeen years his close friend, whilst the parish of S. John the Divine had already become a well-known centre of missionary activities. It was natural, therefore, for this untried man, with no experience of work in the mission-field behind him, to turn to the Vicar for help and guidance. From that day to the day of his death the Vicar might well have been called the main-

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spring of the Mission to Corea. He was Commissary to the first three Bishops—to Bishop Corfe until his resignation; to Bishop Turner until his lamented death in 1910; and he was preparing to act in the same capacity for Bishop Trollope in 1911 when he was called to his rest.

Throughout all these years he worked for his Bishops as, surely, no other Commissary ever worked. He was worked by them to an extent which would have compelled most Commissaries—who are generally busy men—to beg to be relieved of such constant and increasing demands upon their time.

This founding of the Mission to Corea, moreover, gave him at last the opportunity for which the Vicar had been waiting for ten years.

On Whit-Monday in 1890 the Rev. Herbert H. Kelly, of Queen's College, Oxford, now of the Society of the Sacred Mission, offered himself to Bishop Corfe, who at once set him the task (gallantly undertaken) of instructing and preparing for the mission-field some twelve

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young men, all of good standing, who desired to accompany the Bishop, and become missionaries to Corea. To go with him was not to be thought of. Not only had the reality of their vocation to be tested, but they needed also the instruction required of theological students. Corea was no place either for the testing or for their education. The propaganda scheme of ten years earlier began to take shape, and, under God, the hand that moulded it was the hand of Charles Edward Brooke. He was always for jumping through breaches, attempting the seemingly impossible; and, by his simple faith and inexhaustible enthusiasm, he rarely jumped or attempted in vain. Licensed by the Bishop of Rochester as a curate of the parish of S. John the Divine, Herbert Kelly took root in a rented house close to the Church. The young volunteers, followed by others, flocked to it, swamped it, and finally overflowed to Mildenhall, in the Ely Diocese where, the Corean Missionary Brotherhood having served its original purpose, the Society of the Sacred Mission was founded, and the

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connection with the parish of S. John the Divine ceased. Kelham Hall, however, the present home of the Society, could always claim the Vicar as the close friend and generous patron of the larger scheme.

The Vicarage, Vassall Road, Brixton, continued to be the centre of Corean activities. His Bishops knew that in their Commissary they had not only a willing horse but a strong one. They never spared him. Bishop Corfe, writing of his beloved friend a few days after his death, says :

“ Looking back on the hundreds of letters which I must have written to him during those fifteen years, I seem to think that there was nothing which he could not do for me. What mattered it to me that he was a busy parish priest, or a member of the London School Board, or a Guardian of the Borough of Lambeth, or a member of a hundred committees besides ? I had to be got out of a difficulty, sometimes of money, sometimes concerning men—more frequently the want of men ; and whose business was it to help the Bishop but his Commissary ? I wrote reams to him. He answered, now and then, with a single sheet,

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with the lines written far apart. How greatly I prized those letters!—always opening first the one in which I recognised his handwriting amongst the pile which the mail brought me. Those letters never breathed a complaint of being overworked, never breathed anything but the most firm belief in the Mission, and in his own power to do what was wanted ‘if only I would give him time.’ ”

And, so, all intending missionaries to Corea would go to the Vicarage to be interviewed, questioned, approved, or rejected. Priests and experiments, doctors and deacons, nurses and laymen—there was scarcely one of them who was not connected with the Vicar.

During the fifteen years that Bishop Corfe was in Corea and Manchuria (for Shêng King, the southern province of Manchuria, had been added to the Korean jurisdiction) many attempts were made not only to divide the unwieldy diocese by the formation of a new diocese in Manchuria, but to create new dioceses in North China, with a view to lightening the heavy burden of Bishop Scott, who had then jurisdiction over the six northern provinces

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of China. In the negotiations, which have only now been partially successful, the Vicar was ever forward to help with his advice, his influence and his money. "Put it down anonymous. It is just as well that my name should not appear," are words which frequently fell from his lips.

From 1889 until the day of his death Charles Edward Brooke proved himself to be as ardent a missionary as any of those who have gone to "foreign parts." As ardent? Aye, and as self-sacrificing. It was a perpetual wonder to his people, and especially to those who knew him intimately, to see this hard-working parish priest, this devoted and untiring mission-preacher in other pulpits as well as in his own; this industrious member of the Board of Lambeth Guardians, and this Educationalist, who was returned to the London School Board by the largest poll ever known, finding time to throw his interest, his love, his energy, his powers of organization, into all this missionary work of the Church, whether amongst Church folk in the Colonies or the heathen abroad.

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Of the Executive Committee of the Korean Mission the Vicar was perpetual Chairman, and was never absent from the meetings if he could help it. As a missionary he was then seen at his best. The members of the Committee being naturally few, and the agenda paper not seldom inordinately long and tiresome, the Vicar's character as a priest, as a man, and as a man of business, was then always beautifully and consistently apparent. There was no opportunity of going to sleep or for irrelevant talk. To the point always, and with his eye on the next item on the agenda paper, he swept the Committee through the business as with a whirlwind ; and yet, withal, patient, exact, courteous, sympathetic.

And as with himself, so with his parish. The Vicar taught his people to be missionaries. The Mission Band of S. John the Divine has seemed to many to be the ideal parochial missionary organization. Every parishioner, old or young, well-to-do or poor, must be a missionary ; and so everyone must meet to pray for, to hear about, and to support Missions.

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But each may choose his own mission—or missions—of particular interest. Thus it was that every missionary found a home in that parish. No matter where he came from, he was welcome ; and nowhere so welcome as in the Vicarage.

The establishment of a S. John the Divine in Quesnel will be described presently, but it may be interesting to notice here how this last illustration of Brooke's missionary activities had been foreshadowed by him at an earlier date. Some four years earlier he had been working, similarly, for the neglected English in Manchuria. The southern part of that vast province, as related above, had been added to the jurisdiction of the Bishop of North China. On the conclusion of the Russo-Japanese War foreign enterprise invaded Manchuria with a rush. British and American firms in Hong-Kong and Shanghai and elsewhere, opened agencies in Darien the great seaport in the south, in Moukden the capital, and as far north as the great railway city of the Russians in Harbin. Bishop Scott, ever mindful of the

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Europeans in his diocese, applied to Bishop Corfe to help him in this outlying portion of the diocese, newly opened and beyond his reach. Bishop Corfe, in his turn, came to his old friend the Vicar, and with the old result. The Vicar leapt at the proposal as a hungry dog leaps at a bone, and never rested until he had pushed off to Manchuria the Bishop and two Chaplains, supplied with funds sufficient to maintain them for two years whilst they worked amongst the English who were settling along the line of the South Manchurian Railway. Some thought that it was this attempt of Bishop Scott to provide for the few English Church-people scattered about South Manchuria which gave the Vicar the ideas of his wider scheme in British Columbia. But they were mistaken. The reverse was the case. It was because he had for fifteen years been thinking of doing this in Canada that the Vicar was so ready to help Bishop Scott in his similar endeavour in North China.

But in undertaking new work the old was never forgotten. There was no slackening of

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energy, no diminution of interest as the claims came upon him, one by one, to be taken up and never to be laid down except with his life. When, after the brief but fruitful episcopate of Bishop Turner in Corea, Mark Napier Trollope was chosen by the Archbishop of Canterbury to take his place, the Vicar himself had nearly reached the grave. But he knew it not, or, if he knew it, others could not see that he knew it. With the gaiety of youth he threw himself once more into the game—delighted at the return to Corea of his old friend Trollope, who had been for twelve years Bishop Corfe's Chaplain, and who was now to carry on and develop the wonderful expansion of the mission with which God had blessed the ministry of Bishop Turner.

The vacancy in the See had been long. The financial needs of the diocese were, just then, unusually pressing. Everything combined to rally the Vicar to the side of the Bishop-Designate and to inspire him with his own joyous, eager hopes.

The new Bishop was to be consecrated on

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the Feast of S. James in 1911. For the afternoon of that day the Vicar had designed, and had arranged, all the details of a public meeting which was to be held in the Church House, Westminster—a meeting which, as he put it, was to be “a magnificent send off” for the new Bishop. It was to be, and it was. Few who were present at that unique missionary meeting (which lasted but one hour) would forget the enthusiasm of the speakers—all of them Bishops—or the attention which was too close to allow of applause. But he who had planned this meeting had received, only a few days before, his own beautiful “send off.” The Vicar was already with the Church at rest. Yet there was not one in that large, closely packed hall who did not feel that, from beginning to end, it was the Vicar’s meeting—the Vicar’s inspiring example—which had made the meeting the success it was.

The Vicar was behind it all, as, during a long life, he had been behind so many good works—beneficent alike in Church and State. It was the posthumous act of a South London

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parish priest who, during a long ministry, had shown, by precept and example, as whole-hearted a devotion to the Church's well-being in the foreign mission-field as he had shown to the well-being of the poorest of his parishioners in his one and only, his beloved parish of S. John the Divine, Kennington.

IV. BRITISH COLUMBIA.

Enough has been said in this chapter already to show how truly catholic was the view which the Vicar took of the responsibilities involved in membership in the Church of CHRIST, and how literally he interpreted our LORD's command, "Go ye and make disciples of all nations." The spirit which inspired his own heart he managed to communicate in a remarkable degree to those who worked with him, as evidenced by the fact that, of the clergy who served under him, no less than fourteen afterwards sought service in the Church abroad, where *some* have laboured with great distinction, and *all* with energy and zeal in different parts of the mission-field.

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The fact that he was already bound by the closest ties to missions in Asia and in Africa had not satisfied his missionary cravings. He seemed desirous of climbing the highest point in order to obtain the clearest all-round view of "the kingdoms of this world," which were, he knew, in God's good time, and by the ministry of the Catholic Church, to "become the kingdoms of our LORD and of His CHRIST." This wide outlook, coupled with his intense love for his countrymen wherever they were (for he was the sturdiest of Britons), reminded him of the woeful neglect of religion into which so many of them in the Colonies and elsewhere have fallen, through the failure of the wealthy Church at home to keep pace with the rapidity of the colonial, commercial, or pleasure-seeking enterprises which have characterised the Anglo-Saxon race during the nineteenth century.

This was a side of the work undertaken by the S.P.G., which appealed very strongly to his sympathies. His intimate friends noticed that, as he grew older, the responsibilities of the Church

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at home to these members of the Anglo-Saxon family "dispersed among the Gentiles" pressed more heavily upon his conscience. Endowed, seemingly, with perpetual youth, he had a marvellous power of taking up and throwing himself into new work. His splendid and wise experiment in British Columbia was the last illustration of this and of the thoroughness of his work as a missionary. The idea of making that branch of the True Vine (his parish which he loved so well) bend over the Atlantic into Canada, to "again take root downward and bear fruit upward," was as full of common sense and patriotism as it was of faith in God and of loyalty to the Church of England. It was not to be a case of cutting off a sapling and grafting it elsewhere, but it was to be a continuation and extension of the parish to be nurtured by the people of S. John's in Brixton for the benefit of the growing numbers of their fellow-Churchmen who were flocking to the wide waste of West Canada.

It was not till the last year of his life, however, that he was able to realise the hope which

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he had long cherished, that S. John's might some day have its own special charge in the mission-field. In the course of his connection with the work of the Society for the Propagation of the Gospel, which has been alluded to above, and especially as Chairman of the Standing Committee, there were brought to his notice many urgent and piteous appeals from across the seas for a more adequate supply of men to seize the opportunities which were opening out on all sides for the extension of CHRIST'S Kingdom. One such appeal in particular which came from the Bishops in British Columbia, the westernmost province of the Dominion of Canada, fastened itself upon his imagination. It was soon after the appeal had been made by the two Archbishops on behalf of the claims of Western Canada, which had aroused such wide interest and called forth such a generous response, that the Bishops in British Columbia reported that the Western Canada Fund was having an effect which was entirely foreign to the intentions of its promoters, by drawing off attention and support

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from the rapidly developing country west of the Rockies beyond the sphere in which this fund was operating. The Vicar was much moved by this appeal, and saw in this circumstance what he regarded as the chance of a lifetime. He pondered over it and prayed over it long and earnestly in secret, and after counting the cost and consulting his colleagues, he boldly wrote to the Bishop of New Westminster and offered to equip a Mission with men and money for five years, wherever his lordship was pleased to place it. Thus it was that one bold project gave birth to another. The original intention was to send two priests from the staff of the home parish (who should continue to hold their licences), together with two laymen to accompany them. But very soon Lord Victor Seymour, the Vicar of S. Stephen's, Gloucester Road, backed by the members of his congregation, asked to be allowed to throw in their lot with S. John's, and undertook to furnish another priest for the same period. The Bishop of New Westminster welcomed the offer and assigned a district

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more than half the size of England in the northern portion of his diocese to S. John's Mission—nearly three hundred miles away from the railway. The country was as yet only very slightly developed, and very sparsely populated. The whole population did not probably much exceed the population of the mother-parish at home; but the railway was projected, and with it would certainly come very rapid development. The aim was that in this case the Church should be first in the field, and be strongly established before the rush of settlers came. It had been the scene of the labours of Bishop Sheepshanks and other pioneers in the early days of the gold rushes, but of late years it had been dependent upon the annual visits of itinerating clergy from the south (first Archdeacon Small and later Archdeacon Pugh), who already had their hands more than full with their own special charge of the Indian population.

For nearly a whole year plans were being carefully laid, and preparations made for a start as soon as the winter should break and

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make the journey possible. It was in the spring of 1911 that the Mission party, consisting of the Revs. H. C. T. Pelham and W. B. Drake, together with two laymen from the parish, Mr. S. Pollinger and Mr. W. Goodman, as well as the Rev. R. H. Isaac Williams (as the representative of S. Stephen's, Gloucester Road), were solemnly dismissed by the Bishop of Kingston, and, under the charge of Canon Deedes, set out on their long journey. As usual the Vicar carried the whole congregation with him, and they contributed by their prayers and alms in no small measure to the success of the undertaking. They were always being told that it was *their* Mission as much as his, and they regarded it as a privilege to have a share in such a task. It has been left to them to carry on the work which he initiated, and right loyally they are doing it.

It hardly belongs to the scope of the present memoir to give in any detail the subsequent history of the Mission, but the Vicar followed the movements of the party with the deepest interest—across the Atlantic, across the con-



W. B. Goodman A. H. Isaac Williams F. Hollings H. C. C. Graham W. E. Drake

L. B. Brooke A. J. Dwyer
F. John's British Columbia Mission Party.

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continent, and then on the long road journey of nearly three hundred miles to the only township in the district, Quesnel, which was to be the headquarters of the Mission. This place was reached on Whitsun Eve, and the Vicar was able to announce from the pulpit on the morning of Whitsun Day the safe arrival at their destination of the Mission party, and to invite the congregation to return thanks at the Solemn Eucharist for the mercies vouchsafed to them. The plan of operations, as he had laid it down, was faithfully carried out. One priest was always itinerating among the scattered settlers and ranchers, returning from time to time for rest and refreshment at the Mission House, which at first was only a barn. Another priest was placed at the northernmost outpost of the district at Fort George, while the third was responsible for providing the daily ministrations for the townspeople at Quesnel in the temporary Church of S. John the Divine. Exactly a month after the arrival of the Mission party came the news first of the illness and then of the death of the Vicar, and

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a few faithful gathered round the Altar six thousand miles away on the day of the funeral to commend his soul into the safe keeping of the heavenly FATHER, and to give thanks for the noble life which had been crowned by such an act of splendid missionary enterprise. There the Mission remains as a lasting memorial of the largeness of the heart and breadth of the sympathy of one who was always deeply impressed with the claims of all souls for whom CHRIST died, and the paramount duty of Christian people to minister to their needs out of the abundance with which GOD has blessed them. "He being dead yet speaketh." Soon there will rise in the town of Quesnel a Church of dignified proportions, enriched by many personal gifts, by which generations to come may be reminded of the faith and love which inspired the Mission of S. John the Divine, Quesnel.

It was a real act of self-denial, coupled with a strong sense of the claims of the home parish, that prevented the Vicar from taking part himself in this expedition. "How I envy

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you!" were almost his last words on the platform at Euston as he saw the party off. "Perhaps I may go out in a year or two." But it was not to be. There is no doubt, however, that his prayers beyond the veil, in the light of the clearer knowledge of the Will of God, contribute in no small measure to whatever success shall attend the work of the Mission.

CHAPTER X

THE CLOSE

DURING the last five years of his life the Vicar was showing unmistakably the signs of age. Though by no means an old man, the strain of his strenuous labours was beginning to tell. Latterly people had often called attention to his worn appearance and want of colour, and those who were most closely associated with him could not fail to notice how his work cost him more and more in the shape of physical fatigue. There was certainly no corresponding diminution in its quantity, but it was only that he could not get through it as he had done before. No doubt it was simple determination not to give in which kept him going to the last, while possibly there may have been some presentiment that his days were numbered which prompted him, not only to make more

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preparation for the future, but also to cling so nobly to his duty where others might have sought rest or lighter work. From time to time the pathetic memorandum occurred in his journal, "Very tired," and yet he fought on bravely against it till he could do so no longer.

In reality, though it was not generally known, there had been some mischief of such a character as to cause occasional anxiety, but which hitherto had yielded to treatment. It was this insidious disease which was slowly undermining a constitution naturally robust, and was paving the way for the collapse which came with such surprising suddenness. In spite of this, the last twelve months of his life were as strenuous as any which preceded them. He threw himself heart and soul into the Parochial Mission, which was held in the autumn before his death, superintending and arranging everything during the weeks of preparation, never sparing himself while it was going on, and taking the lion's share in the additional tasks which grew out of it. All this was followed by an unusually busy Lent

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(the result, mainly, of the Mission), with its extraservices, Confirmation classes, and sermons. Then, as the climax of it all, came the realisation of his fondly cherished scheme of a Mission, sent out by the parish, to British Columbia. The preparation for its start entailed not only a great deal of correspondence, but also a large amount of detailed arrangement and anxious thought. This was brought to a most successful issue, when the party were solemnly dismissed by the Bishop of Kingston on the evening of Thursday, April 27, and began their long journey after the Holy Eucharist on the following day. It was a great day in his life—perhaps the greatest since his ordination; the crowning-point of all his plans; the realisation of an ideal—but it was also a great sacrifice. It involved at once a serious reduction of clerical staff, three of its members being called away, and including the temporary withdrawal of Canon Deedes, on whom he had leaned for so many years, and who had relieved him habitually of so many details which otherwise would have fallen to his lot. There can

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be but little question that these causes all combined to hasten the end. It was not for some weeks, however, that there was any apparent cause for apprehension. His days were as busy as before, and the work which he laid upon himself on Sundays was so tremendous as to call forth on more than one occasion some remonstrance from his colleagues, but without avail.

During the week of the Coronation festivities he was known to have been feeling unwell, though he did not complain. He was present himself at the Royal Procession to the Abbey on the Thursday preceding his illness, and though somewhat tired, there seemed no reason to doubt that his holiday would set him right, as it had so often done before. On the last Sunday of his life (which had been fixed as the Thanksgiving Day for the Coronation) he appeared to be much as usual. He celebrated the Holy Eucharist (for the last time) in S. John's Church at eight o'clock. He conducted (as was his wont) and gave a short address at the Choral Celebration at 9.30. He stood for

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the last time in the pulpit, where he had so often stood before, at the Solemn Celebration, and preached with much of his old fervour and power about the sacring of the King; and finally gave the instruction at Catechism in the afternoon.

The text of this sermon was taken from 1 Pet. ii. 17 : "Honour all men. Love the brotherhood. Fear God. Honour the King." And, as being the last words which he spoke to his people, it is well that they should be recorded here :

"The thought uppermost in our minds this morning is that of thankfulness to Almighty God. How could we help but be thankful at such a gracious display of royalty, and such an unbounded display of loyalty? Such a gathering together of representatives of the Empire from all the four quarters of the globe may quite rightly fill us with more than national, imperial pride. Woe betide if it does not also move us to greater effort, that we may each one of us contribute our little insignificant, but necessary, quota to that imperial determination to accept the responsibilities which are inseparable from our abounding opportunities !

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“And our text, chosen from the appointed Epistle for the Thanksgiving Service, seems to set before us the road along which we should travel.

“The starting-point for all is the honour due to humanity, as humanity. ‘Honour all men.’ Honour is the sincere sentiment of heart and mind which is paid to those who have proved themselves worthy of it. It is often accompanied, as it has been this week, with much outward show, ritual, and splendour; but all such are unmeaning trappings, mere formal veils, of the true feelings of the heart, unless, behind and beneath them, there is respect and affection for the individual to whom such external homage is rendered. Thank God, there has been no lack of either in the past week, either in the Abbey, or in the streets, or in the words and appreciations which have appeared in wellnigh every journal of the civilised world.

“But is such honour really due to ‘all men’? Yes, to human beings, as such, because they are ‘made in the image and likeness of God’; because ‘He died for all, and wills all men to be saved’; because in all there is that power of recovery from sin and infamy, indifference and unbelief, which may at any moment be brought into play. So that we must not on any account

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put on one side as impossible the exhortation of the Apostle to ‘Honour *all* men.’

“With this, however, there is a fuller command, and one which we shall find all the easier to obey if we are endeavouring to follow out the first, and that is, ‘Love the brotherhood.’

“By this, of course, we are to understand ‘the Church,’ the brotherhood of those not only ‘created in GOD’s image,’ but re-created in CHRIST, so that each is a new creature, ‘a member of CHRIST, the child of GOD, and (in a sense which none other is) an inheritor of the Kingdom of Heaven.’

“The links of this chain which bind us to CHRIST, and ‘in CHRIST’ to each other, are of no mere human forging—they are the work of the HOLY GHOST, and so we are bound (as S. Paul tells us elsewhere) to be concerned specially with ‘them of the household of faith.’ And this, in no superior or self-assertive spirit. The Church is not exclusive, but catholic, and longs to embrace the whole human race. Hence comes the special scandal of ‘our unhappy divisions,’ which are the chief hindrances to the acceptance of the Faith, and to the setting forth of that third essential of true Christianity as set forth by S. Peter, ‘Fear God.’

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“This, you will notice, is more of an individual exhortation. No matter what may be our privileges as members of CHRIST’S Body, unless the fear of GOD is implanted in our hearts, they will avail us nothing. As our saint of yesterday (S. John the Baptist) warned us of old, ‘Think not to say within yourselves, We have Abraham to our father,’ for no system of religion ever yet saved a soul. Alas ! alas ! how again and again has this truth been witnessed to in the course of events. Men and women brought up in the Faith, with all the help of sacraments and knowledge, have fallen away for lack of the fear of GOD.

“‘Serve the Lord in fear, and rejoice unto Him with reverence,’ is the refrain of the Psalmist as he contemplates the power and glory of GOD. No emotional feeling, no rapturous expressions of love, can take the place of this reverential attitude of ‘body, soul, and spirit,’ which cannot but naturally follow from a sense of the abiding presence of GOD. It was so with Moses, with the children of Israel, with Isaiah, with the Apostles—it has been always the characteristic of the saints, and all true followers of JESUS CHRIST. It puts before us the sterner side of religion, which we are often too apt to forget, and it is the real secret alike of worship, work, and life. Well may the

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Apostle have written just before, ‘Pass the time of your sojourning here *in fear*, forasmuch as ye know ye were . . . redeemed . . . with the precious Blood of CHRIST.’

“Mark, then, these three preliminaries, ‘Honour all men, Love the brotherhood, Fear God,’ before you can ‘Honour the King.’

“The King in the sphere of his jurisdiction is the fountain of all justice to all men. The right of appeal to the King is one of the most cherished privileges of our Constitution, for he stands alone, above all else, with no mere class or local interests, sworn to rule all his subjects truly and impartially. He, too, is the Protector of the Church; no mere civil officer, but a ruler endowed with true spiritual authority conferred on him by his anointing, and witnessed to by his being clothed in some of the sacerdotal vestments; and, thank God, we are to-day thanking God for a King who, to our certain knowledge, ‘loves the brotherhood.’ In him, too, abides the fear of God. Against him the foul tongue of scandal can rail as it likes, but without for a single moment weakening our respect, affection, and allegiance. We know him to be a God-fearing man, a faithful son of the Church, a true father to one and all of his subjects, and so, with heart and voice, we say, ‘Honour the King.’

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“ We believe that never did King deserve honour more, and so without reserve we thank God for his ‘sacring,’ and we are determined to give him all that honour which is due to his office, and still more to his person. And if you would ask me how we are to do it, I can answer you in the words of my text, ‘Honour the King’ by—

“(a) ‘Honouring all men.’ ‘There is a great work to be done during the present reign in drawing together in one imperial bond of authority and freedom all the various nations and people who acknowledge allegiance to George V. We must see that we allow no barriers of class, or party, or colour, or wealth, or intellectual gifts, to interfere with the honour due to all men. To look down upon, to be indifferent to, or to be jealous of, any member of the human family, is incompatible with this honour.

“(b) ‘Loving the brotherhood.’ Our great Empire has not been placed under the authority of George V. for nothing; and of all things the spreading of CHRIST’s Gospel, and the gathering into the Church the multitudes of our fellow-subjects, is, and must always be, the first interest of those who ‘love the brotherhood.’ Missionary effort among our own kith and kin, and amongst the Jews,

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Mussulmans, and heathen (as, alas ! so many still are), must be pushed forward with far greater zeal than ever it has been before. Our King has shown his interest in the missionary work of the Church as few monarchs have done before. Fall into line, then, with money, prayer, and personal service ; do all you can to prepare the world for the second coming of the King of kings.

“(c) ‘Fearing GOD.’ After all, this is what it comes to for all of us. Let the fear of GOD rule in our hearts. Let our own individual personal religion be true, sincere, humble, and persevering, and we shall best help to bear the burden of His rule, for each individual holy life makes it day by day more and more clear that it is ‘righteousness that exalteth a nation.’”

It was the following Tuesday which marked the beginning of the end. The Vicar started towards the Sisters' Chapel in Wyndham Road, where he was due to celebrate, but feeling too unwell, he returned to the Vicarage. He spent the remainder of that and of the following day quietly in his room, seeing his friends, and

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transacting a certain amount of business. There was nothing, in fact, to suggest the approach of any serious complications. He was persuaded to remain in bed on Thursday, not because he was thought to be any worse, but in order to secure more complete rest. During the earlier hours of that evening he appeared to be more than usually cheerful and comfortable; but towards ten o'clock he rapidly became worse, and developed some very grave symptoms in the shape of prostration, laboured breathing, and heart failure. The doctor on his arrival considered the condition critical, but not hopeless, and the specialist (who was summoned at once) confirmed this view. He became a little easier as the hours of Friday wore on, some slight hopes of his recovery being still entertained, though it soon became increasingly obvious that his powers of recuperation were wellnigh exhausted. The next morning he seemed to be fairly free from physical discomfort, and his breathing was easier—his only distress being caused by his inability to say Mattins, though later on in the

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day he asked one of his domestic servants (who had taken the nurse's place by his bedside) to read two of his favourite psalms (the 112th and 139th), and he was able to join in Evensong, which was read to him by his sister.

But it was now evidently only a question of hours. There were a few details which, with characteristic thoughtfulness, he desired to see settled before he left the scene of his labours; but it was on the *future*, rather than on the present or the past, that his mind was now evidently fixed. The thought of death, and of the Presence into which death admits us, was one with which he had for long made himself familiar; he "knew Whom he had believed, and was persuaded that He was able to keep that which he had committed unto Him against that day"; and now that the great event was approaching, he went forth to meet it with resignation, confidence, and hope. He remained conscious almost up to the last (even pronouncing the Blessing over one of his family who had left her own sick bed to receive it), and was able to take part in the

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prayers which were said from time to time. A few minutes before midnight he was found to be sinking. There was time only to summon the clergy who lived with him at the Vicarage, and while the Commendatory Prayer was being said he passed away quite peacefully to his rest.

The funeral took place on the following Wednesday. The body was placed in the chancel of the Church the evening before. The Burial Office, followed by Vespers for the Dead, was solemnly sung in the presence of a vast congregation who had come to pay their last tribute of respect, and an address was given by the Lord Bishop of the Diocese. A "watch" was kept during the night by a body of communicants, and on the following morning the Holy Eucharist was celebrated three times, the Solemn Requiem being at 6.30. A note of triumph was made predominant throughout, and two of the Vicar's favourite hymns ("When morning gilds the skies," and "All hail the power of JESUS' Name") which were sung seemed exactly to strike the chord he would

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wish to vibrate in the hearts of his people who were praising God for his example, as well as mourning their loss.

The burial took place at Honley, the home of his boyhood, near Huddersfield. His parishioners, no doubt, would have wished that his body might rest somewhere near the scene of his labours ; and yet there was something peculiarly appropriate about the arrangement that was made. The soul of the tired labourer had passed from earth's turmoil to the peace of Paradise, and it was fitting that his body should pass, too, from the noise and din of the great Metropolis, and be laid in the peaceful grave of a Yorkshire country cemetery to await the Resurrection of the Last Great Day.



CHAPTER XI

PERSONAL CHARACTERISTICS

No one who has read the preceding pages will have much difficulty in discovering the main elements which made up the attractive personality of the subject of this memoir.

It is not ever easy, and in most cases it is impossible, to sum up character in a single word; but in this particular case no other word seems to express the life of the Vicar so well as the word *intensity*. It was a favourite text with him, and he was a living embodiment of the Wise man's direction, "Whatsoever thy hand findeth to do, do it with thy might." Previous chapters in this volume will have shown that there was no lack of intensity about his convictions. If at an early period in his ministry he had been assailed by doubts, these doubts were certainly not allowed to haunt

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him through life; and the very fact that his mind had been made up thus early on all points of vital importance enabled him to move unhesitatingly forward in pursuit of the objects to which his life was devoted. It was this which gave a vigorous directness to his work in all its astounding amount and marvellous variety. Sloth in all its forms was the sin for which he had a peculiar abhorrence. His quick and penetrating sympathy prompted him generally to make allowance for almost every kind of human weakness, but he found it very hard to find excuse for laziness. Those who watched him from a distance must often have wondered at the enormousextent of his activity; but the marvel was even deeper for those who were brought into daily contact with him, and who worked by his side. The parish undoubtedly always occupied the first place in his thoughts—the parish with all its organized machinery, of which he was the mainspring—but the parish also as made up of individuals, for whose souls he felt himself to be so profoundly responsible before God. There were

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seasons, such as Lent and the weeks before the great festivals, when outside matters were for the most part laid on one side, so that all his energies might be unstintingly devoted to the needs of those who sought his help. The parish, in fact, was never forgotten; but at ordinary times this work of superintendence was carried on side by side with all those multitudinous interests of a wider character on which he brought to bear so emphatically all the freshness of his enthusiastic nature, that a superficial observer might be tempted to suppose that he had forgotten all about S. John's. It is here that we are confronted with what was, probably, one of his most remarkable gifts. To be able to pass rapidly from one task to another, to throw off quickly the burden of worry and anxious work, to enter with real zest and without preoccupation into each employment in its turn, and to concentrate an undivided attention on the duty immediately under consideration—this is a faculty rarely bestowed upon people, but where it is given it becomes one of almost

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inestimable value. "Like many men of genius," as it has been said of S. Paul, "he saw but one thing at a time, and saw that one thing with an intensity which made it for the time seem all-important." A quality like this has its drawbacks, no doubt, as well as its advantages. It may make its possessor responsible sometimes for ill-considered schemes; it may manifest occasionally a lack of proportion; and it may fail to see things always in quite their true perspective. That is obvious; but, on the other hand, the best work is seldom done by those who are constantly hanging back through vacillation, by those who shiver on the bank through fear of making the plunge, nor by those who are always allowing the opportunity to slip by while they are calculating the possible cost of some venture.

Combined with all this intensity there was a beautiful *large-mindedness*, of which those who knew him best could not long remain unconscious. He was peculiarly quick in assimilating new aspects of truth, and appreciating new points of view; while his own

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colleagues, as well as those who consulted him, must often have been struck by the mental alertness which not only grasped their meaning so readily, but which made so little of its difficulties. This spirit was largely natural to him, but it may have been fostered to some extent by the range of subjects in which he became interested, no less than by his association with so many persons who looked at things from a standpoint very different from his own. It was this, too, which helped him to practise a much wider tolerance than was natural to a man of his temperament. One of those who was closely associated with him in his work at the S.P.G. has remarked that the thing which struck him more than anything else about Canon Brooke was his willingness to recognise that he might be mistaken in his judgment, and how ready he was to acknowledge his mistake when he was wrong. When, for example, it was first brought forward, he was strongly opposed to their new membership scheme ; but afterwards, when led to alter his mind by the arguments of his opponents, he

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became one of its most enthusiastic supporters. He was extraordinarily generous, too, in his judgment of others ; he restrained himself most scrupulously from imputing wrong motives to those from whom he differed ; he would never easily believe that an opponent was less conscientious and high-principled than himself—and these were qualities which often made mutual understanding both possible and easy. Few people, in fact, could have tried more conscientiously to appreciate their opponent's point of view, and though the strength of his own personal convictions may have prevented him from agreeing with them, he was preserved from any of that narrow bitterness which is so characteristic of the controversial temper. This was the reason, we may be sure, why his advice was so often sought by those whose opinions were the very opposite of his own, and why he was so widely respected in circles where his ecclesiastical views would have been hotly repudiated. This was pre-eminently the case when he served on the London School Board, where he made it his

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ambition to carry out quite loyally the principles for which that body existed, even when he did not see eye to eye with them ; while in later days it fitted him to act as a mediator, acceptable to both parties, in those ritual disputes between the authorities and those whose cause he represented. It was with very similar feelings that he came to be regarded by other Churches in the neighbourhood of very different persuasions from his own. The story is told of a parishioner in an adjoining parish writing to his Evangelical Vicar because his daughter had been attracted to S. John's, and asking him to do what lay in his power to prevent it. The answer which came back was to the effect that if " he himself ever got to Heaven, he would be thankful if he was allowed a place at Mr. Brooke's feet." At a ruridecanal breakfast this same kindly neighbour was expatiating on the beauty of the noble spire which had recently been added to S. John's, and was saying how much he loved to look at it from his windows. " That is about the only thing, I expect, which you *do* love

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about S. John's," was the somewhat unfortunate comment made by another of the guests. "No, I love its Vicar," was the ready response. When a clerical brother came to visit the same clergyman on his death-bed, his face lighted up as he said, "What *do* you think? Brooke is asking his people to pray for me!"

And if he was "large" in his outlook, he was equally large in his generosity. Endowed with ample means, as well as the capacity for enjoying them, there must be very few to whom money has ever meant less except in so far as it provided him with the opportunity for doing good. Some of his princely gifts to the Church and to the cause of religion cannot be hid—as the earlier chapters of this book will have shown; but there is far more which will never be known until the day of great account when the way in which wealth has been consecrated or wasted shall be disclosed. There was never anything niggardly about his gifts, and they were bestowed in such a way that the recipient was made to feel that his benefactor regarded it a privilege to give. There

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must be many who will always look back with gratitude to his lavish bounty bestowed so graciously in many ways. There was a corresponding "largeness," too, about his hospitality. Few things gave him greater pleasure than when the opportunity arose for gathering his own family, his wide circle of friends, or workers in the parish round his table—and right royally he treated them.

Of his home-life it is more difficult to speak, though it would not be right to pass over in silence an element which held so important a place in his affections. When Whitefield was asked whether a certain person was a Christian, he replied: "I do not know. I have never seen him at home." No one who had ever seen the Vicar "at home" would have much doubt on that point. A place invariably was to be found at the Vicarage for any member of his family who cared (and which of them did not?) to avail themselves of the welcome they were sure to receive. No one who has witnessed it can doubt the unmitigated pleasure which it gave him when

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he could gather his brothers or sisters beneath his roof; nor was he ever too busy to find some leisure for their entertainment. What a delight it was to him, moreover, when those of a younger generation (nephews and nieces) grew up to carry on the tradition—coming to Vassall Road to be prepared for Confirmation, to spend their holidays, to see the Bethlehem Tableaux, to have “a rare good time”; choosing S. John’s as the best and most natural Church for their wedding to take place (and who that heard them will ever forget the addresses delivered on those occasions, so full of tender affection and fatherly advice?), and learning to look up with trustful confidence to one whom they hardly knew whether to regard as a father or a friend! This bond of union was held together very largely by correspondence at other times; and it must have meant something to each of them to feel there was a place to which they could always resort in trouble, and that when abroad (in one case, at any rate) the English Mail would never arrive without bringing a letter from the Vicarage.

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Suffice it to add that if outside people knew where they could turn for a robust common sense which was the outcome of some deeper spiritual discernment, this was a privilege which was freely shared by his own kith and kin, and in neither case did they go away disappointed.

But beneath all this, and as its explanation, there was rigid and unsparing *self-discipline*. It is perilously like a breach of confidence, and it is doubtful whether the survivors are ever justified in making public either rules of life, written aspirations after holiness, or the disclosures of self-examination which were intended for no eye but GOD'S. Saintly life is invariably the fruit of struggle, and here, we may be sure of it, there was no exception to the rule. He was always careful to impress on others a conviction that nothing is impossible to the grace of GOD, and that it would be faithless to set any limits to what human nature through the strengthening touch of JESUS CHRIST can effect ; but his own life was the best illustration of how temperament

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can be transfigured by loyal response. By nature he was impatient, self-reliant, impetuous, and there was a strong temper to be curbed ; but grace all along was overcoming nature, as it slowly transformed him into the character of a more and more consecrated servant of JESUS CHRIST. That ready deference to the opinion of others, and often of those much younger and less experienced than himself ; that willingness to listen to the tiresome, the unreasonable, and the scrupulous ; that patience under interruption and opposition ; that resignation in the presence of disappointment, when people failed, or when things went wrong ; that tender compassion for weakness and suffering ; that gentle considerateness for those whose ways were awkward and hard to understand ; that self-control which could check the hasty word or undue heat in argument ; that touching humility which appealed for advice from those who felt so unworthy to give it ; that fiery zeal which had become chastened, tempered, softened by love—that was the man as he became, as we knew him,

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and felt conscious of the victory won over self. And the struggle was a daily one. It was a life lived in obedience to exacting rule. Each hour was mapped out for its own appropriate task, though often broken into by calls which could not be dismissed. The hour of rising, the daily Eucharist and meditation, private prayers and the public offices of the Church, intercessions and interviews, school teaching, classes, guilds, S. Gabriel's College, letters, preparation of sermons, committees, sick-visiting, confessions—it was one long round of work pursued with unwearied zeal and an unflagging devotion to duty. But never was all this press of work (which at times must have been almost overwhelming) allowed to justify the omission of his devotional exercises which he always regarded as the matter of paramount necessity. The annual Retreat was hardly ever missed, whatever personal inconvenience it might involve. Immense importance was attached by him to regular and systematic meditation. His day was mapped out in such a way as to make room

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for this duty ; and if it was found impossible to get it done in the early morning, some opportunity *must* be sought for it later in the day—while on the rare occasions when it was unavoidably omitted, he would be genuinely unhappy. In Church or in private, but with unfailing regularity he would repeat “the daily Office”—while some, at least, of the Lesser Hours formed part of his daily prayers. His Office-Book was always carried in his pocket when he went to town on business ; and during the intervals between his committee meetings at Westminster, he might often be found in the ante-chapel of S. Edward’s House, saying Sext or None. It was the same when away for his holiday—in the railway carriage, while walking or driving, on moor or mountain, on arrival at an hotel or in some wayside chapel—with reverence and with a wonderful recollectedness, he would repeat the Office appropriate to the Hour. Nor is it right to forget that the man who was thus absorbed in prayer and work had a keen appreciation of pleasure, and an unusual capacity for enjoyment, in

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which he liked others to share. Those who have heard it will not soon forget his laugh. There is a tradition that in the early days of his ministry it was the means of converting one who had imagined that the clerical vocation was inseparable from depression and gloom. "Mountains and valleys may intervene, but that's Brooke !" is recorded as the exclamation of a prelate now on the English Bench, who could not see, but heard, this unmistakable sign of the Vicar's whereabouts, when travelling in Switzerland. But that laugh was only an outward indication of the cheerfulness of disposition, of the exuberance of spirits, and of the keen delight in all that was good and beautiful in the world, which distinguished him always. This was manifested in a marked degree as the summer holidays drew nigh. There was the planning of the details of some tour on the Continent for weeks in advance—the anticipation of it all—the eager looking forward, as the schoolboy looks forward to home—and then, the thrill of excitement when the time came for the start to be made. Even

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“a day off,” snatched away now and again from the parish, would fill him with real pleasure—to say nothing of an occasional theatre, a spectacle, some shopping, an entertainment, or some other “show.” But all this was kept rigidly in its place. It was never allowed to encroach on the things that really mattered. The constraining love of CHRIST, the overwhelming conviction of life’s seriousness, and a constant sense of responsibility for the souls committed to his care, combined to keep him faithful to his task. All else was a pastime, and (in the highest sense of the word) a recreation—all legitimate enough in due measure, but never worthy to be treated as the main business of life.

A great deal more might be said, but it is rendered unnecessary by reason of the following “appreciation” from the pen of the Right Rev. Cathrew Fisher, Bishop of Nyasaland, who served under Canon Brooke as curate for thirteen years, and who is singularly qualified to form some estimate of the character of his first and only Vicar, as it impressed those who

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(like himself) lived in familiar intercourse with him :

“ Dr. Johnson, speaking of Burke, has said : ‘ If a man were to go by chance at the same time with Burke under a shed to shun a shower, he would say, “ This is an extraordinary man.” ’ ”

“ The first thing that one feels as memories of the Vicar pass and repass in one’s mind is the extraordinary force of his personality. He was so essentially a great man ; it is easy enough to imagine him in many positions had he not been ordained, but he could only be pictured as a dominant force in any of them. Whenever one was with him it was noticeable how this personality and magnetism acted on others ; he was delightfully unconscious of it, but people were constantly noticing him, asking who he was, and wanting to know about him : it was the same at a meeting, on a station platform, at a seaside hotel or village inn, when we were at some school excursion, or even often enough on the top of a tram or at an ABC shop. The same was true of individuals : ‘ So that’s Canon Brooke,’ or, ‘ So that’s your Vicar ; he must be a “ strong,” “ wonderful,” “ striking ” man (the adjective varied but the sense was the same) to be work-

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ing under.' It was the same thing whether it was a working man or a distinguished stranger who had come down for some reason or other to take part in a parochial function. And as people came to close quarters there was no disappointment. Some men are heroes even to those who know them best and see them most, and the Vicar was one of them. I believe it was mainly this personal magnetism which gave such force to his preaching. There are many who can date what they most value in life and trust to in view of death, from some sermon of his, but I believe in most cases the sermon was the introduction and that the impression produced was not 'that has solved for me some theological difficulty,' nor 'that has nerved me to perform some unpleasant duty,' nor even 'that has touched my conscience,' so much as, 'I want to know that man: I'm sure he can help me.' And he let you know him, which perhaps was the greatest secret of all. It is one of the sides of that many-sided truth that 'it is more blessed to give than to receive,' that it is those who trust that are trusted. The Vicar had an extraordinary power of giving out himself. There are, I suppose, few harder things in life than this—to give out one's real self, to expose to what may be mockery, and must so often be

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misunderstanding, the sacred innermost ideals, hopes, thoughts. The pain and power of it, strangely mingled, can be traced in the Gospels, and it is to be found in a measure in the lives of all who draw men. It was very characteristic of the Vicar. He let you know him, and you trusted him to the uttermost. I noticed somewhere what seemed to me a singularly inapt comparison of his preaching with that of Dr. Liddon. Anything less like that exquisitely perfect oratory I can hardly imagine. Often enough the Vicar was as ungrammatical as S. Paul, but he gave you himself; and as he poured himself out over his own people (it was never the least the same outside S. John's) in burning torrents of love and faith, he gripped those who heard with an intensity that eloquence in the stricter sense of the word could never approach. The same was truer still in private interviews, and doubtless in the most sacred privacy of all:—there, of course, it must be left, but one knew something of what it did in the lives of others, and as one recalls his expression as he crossed the road from the Church to the Vicarage after a long morning, one knew something, too, of what it cost. He paid it out in full, the *ὑστερήματα* of which S. Paul speaks, and he had and has his reward.

“I think this strength of personality attracted

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him rather distinctly to personality in others. No one could be more tender or kind to real weakness, but he did not like people to be afraid of him, and was never quite at home with men who lacked grit, however charming and delightful they might be (and often were) in other ways. This came out, too, in the virility of his religious attitude ; mere pietism always irritated him. Many of us will remember the School Committee years ago, when he described a teacher as a 'perfect saint, that woman,' and the low aside, 'and what's more, a very capable saint.'

"One must put next his extraordinary capacity as a worker. In the last few years he visibly tired, and no doubt his work killed him in the end ; but in the nineties when I first knew him he was apparently tireless, and the output was tremendous. He seemed to be in everything, and the mainspring of everything he was in. He was an invaluable force in the great Church Societies, showing how to combine controversy with charity at the E.C.U. or C.B.S. ; helping men of different ages and trainings to understand each other (a work for which he had unusual gifts) on the Council of the S.P.G. ; interviewing politicians, supplying the Archbishop with facts and figures, and speaking himself all over the

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country during the Education controversy ; on the Boards of not a few special missions, and interviewing for them their new men, or welcoming those returning for furlough ; at the back of the schemes for the division of the diocese, and for the endowment of the suffragan bishoprics ; organizing the central work of the Society of the Catechism, and the Kindergarten system in Sunday-schools ; conversant with the affairs of half a dozen Sisterhoods ; planning out with infinite care and thought the then new scheme for Bethlehem Tableaux ; building S. Gabriel's College, and hinting even then at the great Canadian idea, which was his last work—and yet with his finger on everything in the parish, knowing more of it than you knew yourself when you went to him about your district, watching his younger clergy and organizing their work in and about the parish ; constantly with the sick ; invariably in the schools ; knowing everything, managing everything, inspiring everything with a force and a joy that lifted the commonest drudgery into an atmosphere of Divine light and life. How it was all done is a mystery. One cause, no doubt, was his intense love of the practical (the way in which any form of dialectic bored him was amusing) ; the extraordinary quickness that much experience had given him in getting

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to the root of things no doubt helped. He knew, too, how to use subordinates that he had trained for years, and who gave him of their best ; but when all has been said, it was the power of consecrated genius directed by a magnificently trained will.

“What he gave in some sense he demanded, though it was not given to others to ‘wield the bow of Ulysses.’ I remember telling him, when I first came, that I had done little if any steady work in my life, and was horribly frightened he would find me slack. He took me up at once with the smile one grew to know so well as years went on : ‘Oh, don’t you bother or be frightened about being slack ; I’ll see you’re not that.’ His example forced work out of others, and his interest, which one could always count on, made it a delight.

“And with it all he was never the least in a rut, nor were his ideas limited to work. I don’t think he cared much for fiction, but he could, and did, talk of every reality under the sun ; he hardly ever missed his *Times* ; he fully enjoyed an occasional theatre ; was the keenest of politicians ; revelled in his holiday, usually in Switzerland, with all the zest of an undergraduate, and came back glowing with the joy of the mountains, and brimming with new

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plans which he was quite certain would convert the whole parish.

“Then there was the fulness of his humanity; his personal kindness was quite unbounded. It was not merely the generosity—his special opportunities for which he used to the uttermost—but the time, trouble, and thought he would constantly give for others. Distance did not make him forget. He was my best correspondent of all my friends in England during the last six months of his life, despite all his other work; and his letters were neither short nor casual. All this was no unreal thing performed as a duty; hospitality was in his blood, and the pleasure he took in helping doubled the help. The way his face lit up as he welcomed any member of the staff back from his holiday, or any old member who had turned up (as old members nearly always did) in passing through London, the heartiness of the handshake, the invariable ‘My dear So-and-so!’ it was one of the joys on which I had most counted in the thought of a first holiday in England: God grant there will be something to correspond with it transfigured and glorified in another world.

“He was a magnificent head under whom to work, though the demand was high and somewhat unique. He loved the place and the

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work with an intensity that was white-hot, and he counted on the same from those who worked with him. A curacy at S. John's had nothing of the business engagement about it, of so much routine work steadily carried out ; in the Vicar's eyes, to serve there demanded the loyalty of an oath of fealty and the enthusiasm of a crusade. In the main he got what he asked. He disliked intensely his curates running about to other Churches. Lent courses were always sanctioned, but at other times, and particularly on Festivals, you were expected to be in your place. If anyone was away the sense of family was broken ; everyone who belonged was wanted, whether he was actually doing anything or not. Outsiders laughed at us occasionally, no doubt, and thought us a mutual admiration society, self-sufficient and somewhat supercilious. Other Churches growled a little at there being ten curates at the High Services on Great Festivals, when they would have liked help. But the Vicar knew what he was doing, and he built up a parochial family life, which I believe is unique in England ; he kept his clergy twenty and more years ; and he made, of what might have been an ordinary suburban congregation, a world-wide brotherhood.

“ His judgment of men was rather slow—

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curiously slow—considering his quickness in other ways, but once formed he rarely had to revise it. He watched a new man closely for his first two years, moving him about and trying him in various ways. Then he gave him his place, and with it an unusually free hand. He wished men to develop their own ideas, and was delighted when anything succeeded. He trusted them fully to do their own work, and yet we knew all the time that he was behind to set right mistakes, to solve difficulties, to encourage, to restore, to forgive.

“Lastly, he lived in the Presence of God. So, no doubt, have many other men—the parents of the immortal Fairchild family, for instance—but he did it with a difference. It was not for nothing that we were dedicated to S. John the Divine, for he brought the radiant spirit of the Saint who best knew our Lord into all he did, and, like him, he brought all he did into the Divine Presence. His brightness was contagious, and his laugh a converting agency. If God was in His Heaven, all was right with His world, and everything small or great, sacred or secular, could be seen *sub specie æternitatis*. Gloominess was a denial of the Incarnation: happiness the true state of the absolved: love and joy the characteristic

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marks of those who came to the Master's Table and were fed with the children's Food.

“ So he moved through life, through the very hottest of the heat of the day, bearing others' burdens—how many GOD only knows—and bearing them with a glad heart ; and I hope it is not fanciful to believe, as one remembers his work, that one saw in his brightness something more than a human gift, some foretaste of the promised reward of the faithful servant, and that even in this life he had begun to enter into what now lies before him in all its fulness—the joy of his LORD.”

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